CATECHISMVS,
SEV DOCTRINA
CHRISTIANA,
LATINO-HIBERNICA,
PER MODVM DIALOGI,
INTER MAGISTRVM ET DISCIPVLVM.

Explicata per R. D. THEOBALDUM STAPLETONIUM, Sacerdotem Hibernum. Post indicem appositа est methodus facilis legendi linguam Hibernicam, cum charactere Romano.

CATECHISMVS.

Adhon, an Teagasc Crioſtuí, iar na fhoillſuí à Ladin & à Ngaoilaig, ar modh chomhrá idir Magiſtir & Diſciubúl.

Mailere Teaboid Gállduf, *Sagart erennach. Agus déis an chláir inodh vras leightena teanganGhaoilaige à leitreacha Romhanacha.*

Si quis vult post me venire, abneget semetipsum, et tollat crucem suam quotidie, et sequatur me. luc. 9. vers. 23 Qui dicit se in ipso manere debet sicut ille ambulauit, et ipse ambulare. 1. Iohan. 2. verse. 6.

BRVXELLIS,
Typis HUBERTI ANTHONII *Velpÿ*, sub Aquilà aurea iuxtà Palatium, 1639.
Permiſſu Superiorum.

Bellarmini Catechis

1648

1648

Bellarmin 1647

1348

Bellarmini

16

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Bacons

Parkinsons

Parkinsons

Herball

Herball

APPROBATIONES.

EX commissione R. D. Henrici Calæni S. T. L. & Canonici Metropolitanæ Mechlin. librorum Censoris, & de mandato R. P. Fr. Thomæ Lycæi Prioris Dominicanorum Hibernorum Louanij, infrascripti vidimus & perlegimus Catheciſmum Latino-hibernicum per R. D. Theobaldum Stapletonium Sacerdotem Hibernum, Diœcesis Cassellensis: ex grauibus Ecclesiæ Auctoribus summo studio collectum, ac demùm in Hibernicum idioma translatum, in quo opusculo nihil prorsus comperimus, quod sacrosanctæ fidei, aut bonis moribus aduersetur, quin potius in Fidei mysterijs explicandis summam perspicuitatem, methodum elegantem, stilum facilem; vulgarem nempè Hibernicum (omnibus subindè Laicis & de Plebe Hibernicis peruium & pergratum futurum) apprimè nihilominus latino, atquè adeò verbotenus respondentem inuenimus. Quapropter ad commune Catholicorum in Hiberniâ commodum & veræ Fidei incrementum, vtique stabiliendum atq; confouendum dignissimum hoc pium opus iudicamus, quod quàm primùm prælo mandetur.

Fr. Reymundus Suine, *Ord. Prædic. Prædicator generalis, & Capellanus maior Legionis Hibernorum Catholicæ Majestatis in Belgio.*

Fr. Patricius Carny, *in Collegio Fratrum Hibernorum Ord. Prædicatorum Louanij Lector.*

EX commissione R. D. Calæni S. T. L. Metrop. Eccl. Mechlin. Canon. Libr. Censoris, nos infrascripti legimus hunc Catheciſmum à R. D. Theobaldo Stapletonio Sacer. Hiber. compositum, in quo nihil reperimus sacræ Fidei aut bonis moribus aduersum, quinimò fidelibus Hibernis maximæ vtilitati futurum, quapropter typis mandari posse iudicamus, imò ad hoc licentiam ex dictâ commissione concedimus. In Conuentu nostro S. Mariæ de Monte Carmelo Bruxellis Idibus Martij, M. DC. XXXIX.

Fr Placidus à S. Teresia Carmelita Discalceat. S. Th. Lector.

Fr. Hieronymus à SS. Sacramento eiusdem Ordinis Theologus

LICENTIA CENSORIS.

REuerende in Christo Pater Placide à S. Teresia *rogo* R. P. V. *vt perlegat diligenter librum Latino-hibernicum compositum à* D. Theobaldo Stapletonio, *vt sic* R. V. *ita videatur, typis excudatur. Bruxellis hâc* 4. *Februarij,* 1639.

Henricus Calænus S. T. L. & Librorum Censor.

SERENISSIMO PRINCIPI

FERDINANDO HISPANIARVM INFANTI,

Archiduci Austriæ, S. R. E. Cardinali, Belgarum & Burgundiorum gubernatori, & armorum generali inuictissimo, &c.

S. P. O.

INTER cætera sacra exercitia & pia opera (Serenissime Princeps) quibus domus Hispanica, vtpotè pientissima simùl & liberalissima, in paucis est addicta: non vulgari certè laude ea mihi celebranda videntur, quæ ad veræ Fidei propagationem diuulgantur, & ad exterorum Catholicorum pro Fide ex patriâ suâ iniustè exulantium, communem vtilitatem ac sustentationem diriguntur: Patet hoc vel maximè in educatione tot Hiberniæ adolescentum, qui liberalitate domus Hispanicæ in ipsâ Hispania, non solùm liberalibus disciplinis, verùm etiam virtute, morum honestate, variisq; pietatis exercitijs, summâ cum solicitudine imbuuntur; vt hoc pacto in viros doctrinâ spectatos, dignosq; Domini vineæ operarios euadant. Testes erunt nostrâ posteritatisq; memoriâ sempiternâ, tot Seminaria, seu Collegia in Hispaniâ ad hunc finem erecta: ex quibus quatuor hodiernâ die extant, nostra quidèm tenui industria, & diligentia procurata & ædificata, Regia autem munificentia dotata; vtpotè Seminarium Vlissiponense, Hispalense, Madritense, & Complutense, quorum postrema duo, vestrâ authoritate, & eximiâ liberalitate (Serenissime Princeps) omni virtute florent: Seminaria certè vtilissima, in quibus veræ Fidei augendæ, & conseruandæ tàm firma ponuntur fundamenta ab illis qui ibidem educantur, ac sustentantur, vt pro Fidei defensione etiam sanguinem suum effundere non dubitent, quo Catholicæ Religionis veritatem, contrà Hæreticam prauitatem apertè testentur. Ex his autem Seminarijs, quàm multi doctrinâ, & vitæ integritate eximij Doctores, Sacerdotes diuini verbi strenuissimi præcones exeunt, vt fratres suos in medio Hæreticæ prauitatis versantes in Fide confirment, eosq; in negotio salutis æternæ iuuent, cum omni diligentiâ

in Domino, nemo melius fortaſsè nouit quàm veſtra Celſitudo Sereniſsime Princeps. *Accipe ſi lubet, quod ab his geſtum eſt: Fidem certè contemptis ſpretiſq; Hæreticorum ſupplicijs, verbis publicáq; profeſsione ſatis conſeruatum iri, non exiſtimabant, niſi Martyres effecti fuſo copioſo ſanguine, Romanæ fidei veritatem fœliciter obſignarent. Chriſtiani hominis Fides nullo alio teſte melius probatur, quàm ſanguine manante, qui tàm nobilis facti memorabile ſigillum eſſe meretur. Fœlix itaq; Hiberniæ Regnum, etſi calamitoſum, quod Catholica ſua Majeſtas Hiſpaniaq; vniuerſa in Fidei ſuæ patrocinium adoptauit? Quid enim ad illam pietatem & liberalitatem accedere poteſt? quâ ſua Majeſtas tot Sacerdotibus, ac ſpectatiſsimis Doctoribus, non ſolùm in dictis Seminarijs neceſſaria ſuppeditat: verùm, exeuntibus amplum viaticum elargitur, quo facilius ſuſceptam miſsionem ſine egeſtate perficere queant. Sanè liquidò conſtat viros pietate & religione conſpicuos, & doctrinâ non vulgari inſignes, ac zelo animarum vehementer flagrantes in Hibernia, in vinea Domini munus ſuum præclarè laudabiliterq; indies ad animarum progreſſum ſalutemq; obire: horum pio exemplo ego excitatus, quod popularibus hominibus, de plebe maximè neceſſarium eſſe video, id in lucem proferre operæpretium duxi, opuſculum primo aſpectu exiguum, vtilitate tamen (vti ſpero) magnum. Libello titulus eſt,* Doctrina Chriſtiana Latino-hibernica, *&c. collecta eſt ex variis graviſsimiſq; Eccleſiæ Doctoribus, noſtro opere, & ſtudio, quam imprimis tironibus, deindè cæteris valdè vtilem fore non dubito. Conſtat enim mihi quanti momenti ea res ſit, quantumq; fructum proferre poſsit: in ea enim Regione annis duodecim animarum munus obiui, cognouiq; quantum emolumenti hæc* Doctrinæ Chriſtianæ *explicatio eſſet allatura, ſi latino charactere, quod adhuc nuſquam penè viſum eſt, imprimatur, ac deindè explicetur. Laborem itaque lubens ſuſcepi, integrumq; opuſculum in eiuſmodi characteres ſtudiosè redegi, quo facilius hoc ſtilo legi ac intelligi poſsit. Dialogi more inter Magiſtrum & Diſcipulum exponitur, & ad maiorem claritatem Latinum idioma Hibernico ſenſui, & ſignificationi, verbotenus etiam reſpondet. Quod opuſculum hoc meum veſtro nomine* (Sereniſsime Princeps) *dicare præſumam, audacia mihi ingeſsit, quod olim honoratus* Sereniſsimæ veſtræ Celſitudinis, *Fratrum & Sororum gloriosa præſentia Matriti anno* M. DC. XVI. *die* 25. *Martij, in Cœnobio Incarnationis, in ipſo die Incarnationis Domini in Regali Pallatio primitias meas celebrauerim. Primum Sacrificium Deo vni trino optimo maximo offerens pro Majeſtatis ſuæ vniuerſæq; Regiæ ſtirpis, ac prolis fœlicitate, non ſolùm itaque mihi fas eſt, ſed obligor, debeoq; has laboris mei primitias libellum ſcilicèt Chriſtianæ iuuentutis Doctrinæ directorem* Sereniſsimæ veſtræ Celſitudini *pio, vereq; affectu dedicare, vt fauſto, fœlici, glorioſoq; veſtro nomine inſignitus typis mandetur, & ita in Hiberniam ſolâ ſub vmbrâ tutelæ ac Patrocinij* Sereniſsimi Principis FERDINANDI AVSTRIACI, *ter fœlicis, ter glorioſi, plenis velis, fauente Deo in* FERDINANDI *gratiam trajiciat, ibiq; in lucem prodeat, tanquàm pretioſum, & rarum aliàs munus, animarumq; vt ita dicam, ſuſtentatio, omni feruore expetenda. Res ergò digna videtur Regio ſanguine, ac Principe pientiſsimo; ita fauore & gratiâ veſtræ* Celſitudinis, *ali, educari, atquè conſeruari Catholicos in Hibernia, vt veſtræ pietatis ac fidei in perpetuum præcones, Deo optimo maximo pro tanti beneficij munificentiſsimo largitore gratias maximas immortales reſpondere, ac preces aſſiduas offerre quotidie meminerint.*

Regiæ veſtræ Celſitudinis,

Humilis cliens,

THEOBALDVS STAPLETONIVS.

Prologus ad Lectorem.

1. QVemadmodum recentis aut delicatæ, nucis ſapor, & dulcedo, non exteriori cortice aut putamine dignoſcitur, & niſi latentis nuclei virtutem explices, & experiaris. Ita ſi Fidem, Symbolum, & cætera credenda humano intellectui proponas, non explicata, quaſi nucem integram ſub cortice clauſam dederis. Proindè ſingula myſteria in hoc tractatu facili methodo explicare ſtatui, quaſi puero nucem fractam porrigens, vt nucleo potiatur. Oro itaque (humaniſsime Lector) ne impolito & rudiore ſtilo quaſi cortice amaro offendaris, ſed fractæ nucis ſaporem experiaris. Nequè æſtimes me in altâ & profundâ hâc doctrinâ illuſtranda propriæ ſcientiæ inniti. Quia ſi pro dignitate fieri debuiſſet, grauiſsimis quibuſque ac ſanctiſsimis Doctoribus arduum futurũ eſſet, opus, quippè à ſupremo illo Doctorum Domino ac Magiſtro Chriſto Ieſu originatum, Apoſtolis datum, proindèque ob ſui obſcuritatem ſuprà omnem conditionem naturalem, eleuatum.

2. Sed quia ſummâ Dei bonitate ac miſericordiâ ad hoc peruenimus tempus, legis ſcilicèt gratiæ, eadem etiam datum eſt & permiſſum cuilibet deuoto, ſimplici, & humili corde volenti, præſentem (ſine errore) manifeſtare doctrinam. Iuxtà illud: *Confiteor tibi Pater, Cæli & terræ, quia abſcondiſti hæc à Sapientibus & Prudentibus, & reuelaſti ea paruulis. Matth. 11. n. 25. Lucæ 10. n. 21.* id eſt, à Superbis, & Potentibus in hoc ſæculo, eorumque notitiam ſimplicibus ac mundo corde tibi ſeruire ſtudentibus, dediſti.

3. Quamobrem in nomine SS. Trinitatis, Spiritus S. frœtus auxilio, Deiparæq; interceſsione ſuffultus (etſi inculto, aſpero, ſimplici,

Oraid don Leaghthoir.

1. *MAr nach ar an ttaoibh à muigh dhon bplaoiſic, as meaſta, na as dérabhtha dhuit blas na millſeacht na cnaoi, ach ar bhrigh an inthe ſheim mhilis bhiós innt eaſtig. As amhluighſin, da ccuirir anccreideamh an Chré & gach ní ele is inchreite dho inntleacht dhaonna fios, & gan à fhoillſiú go ſolas, níl ann ach amhuil do bheartha cnúdh iomlán na crotall no na Pluiſgvait. As vimi ſin, do chuireas reomham gach miſteri. 1. deamharúnn fá ſeach dhiobh do mhiniú ſon leabhar ſo, ar modh vruſa, ionnas ag briſi na cnaoi don leanamh, go mfeidir leis an tinthe dho bhlas. Da bhrigh ſin à leithoir inmhuin, na gabhadh deiſtintú fá neamh ſhnaſtacht, & gharibhe chur ſiós na hoibriſo (amhail tré ſherebhe na plaoiſge) ach bris an cnú & róthaitnió leat blas an inthe. & na meás gur as meolas féin do chuireas reomham an teagaſg ſo (à ta an féin ró árd, ró oiriric) do fhoillſiú, ór màs ar oirdhearcas, & ar dhiongmhaltacht labhraim, ní fhoil Dochtuir dha eaghnuí, na dha naomhthacht, nach ar dhoculach, cruoaí, dho è ré an fhoillſiú; do bhrigh, gur ab ón ard Dochtuir vd & ónMaghiſtir IoſaCrioſt arTtighearna do tioñſcna è, & tug ar lamhaib naNeapoſtal, & marſin, go fhoil à chiall, & à dheamhareacht os cionn an vile reaſúin nadurtha iar na ardú.*

2. *Sinne amh, ag rochtain (maille re mór mhaith, & mór throcaire Dé) go haimſir dlighe na nghras, & mar an cceanna ag tabhairt ceada do gach ſimpliach, & vmhalchroidheach dho lathair (gan dul amú na an earraid) an teagaſc ſin dfoillſiú, mar à deir an ſuibhſcéol:* Admhaim dhuit á Thighearna, à Athair, Nimhe & Talamhan, gur cheilis ſo ar na Crionnaí, & gur fhoillſigheis iad dona Huiriſlibh, .1. *ar lucht vobhair, Phoimpe an Tſaoghail, & tugais rèna ttuicſint iad don druing ſhimpli neamhuoabhreacha do ní do réir.*

3. *Ar an adbhar ſin, an ainim na Trionoidi ro Naomhtha, le cobhair an Spioraid Naoimh, & lé guí na Hogh Mhuire Mathair Dé, bioth go ſhoil an*

plici,

plici, rudiq; ſtilo, claro tamen & intelligibili pro ſimplicium captu) hanc Chriſtianam quoad conſequi potui, explanare decreui doctrinã: *Quæ vberrimum, ſuauiſſimum, ſaluberrimumq; eſt lac animarum, in quo animæ ac Chriſtiani ſpiritus alimentum conſiſtit, quem ſub Sacræ Scripturæ clypeo protegitur, ſecundùm quod Dominus noſter docuit Apoſtolos.* Bouauent. Othoſi. de Doct. Chriſt. c. 1. *Deindè ab Apoſtolis ſanctæ Matri Eccleſiæ tradita eſt, quamq; quotidie ſancta Eccleſia Chriſtianos docet.* Belar. c. 3. de Symbol. Apoſt.

4. Hanc autem doctrinam ſanè ſalutarem, ſcire & profiteri omnes Chriſtiani tenentur ſub periculo ſalutis, vti eſt myſterium Fidei, quod in Symbolo Apoſtolorum & in articulis Fidei explicatur; non enim ſufficit hæc ſcire leuiter ſeu ea credere in communi, vti ſcilicèt credit ſancta Mater Eccleſia. Sed etiam aſtringimur ſub peccato mortali, myſteria fidei diſtinctè & perfectè ſcire, quod Eccleſia quotannis ſolemniter docet, vt myſterium SS. Trinitatis, id eſt, vnum ſolum verum Deum, Creatorem omnium, qui rectiſsimè gubernat, regit & conſeruat, ſicut in Euangelio habetur: *Hæc eſt vita æterna vt cognoſcant te ſolum Deum verum, & quem miſiſti Ieſum Chriſtum. Ioan. 17. n. 3.* Eundemq; eſſe vnam ſubſtantiã, tres Perſonas, & vnum ſolum Deum verum, Patrem ſcilicèt, Filium, & Spiritum S. quarum ſecunda ſolùm Perſona ſcilicèt Filius aſſumpſit humanitatem Spiritu S. cooperante, natus ex Maria Matre ſemper Virgine, & ad nos redimendos, mortuus & ſepultus, & tertiâ die à mortuis reſurrexit, aſcenditq; ad cælos, vndè venturus eſt iudicare viuos & mortuos, & quod hîc Dominus ſubſtantialiter, veriſsimè, & ſine vllâ dubitatione in Sacroſancto Sacramento Euchariſtiæ ſit. Erroneum enim eſt aſſerere quod ſolùm ſufficiat, vt Chriſtiani credant generaliter quicquid Eccleſia credit, vndè vt iam dictum eſt, tenetur quilibet

Teagaſc ſo fá bhrat mherigeach, mhiſceamhach-mbriathar neamh chuiallta, neamh ſhnaſta; gidheagh ſo thuicſeanta dhona dhuinibh ſimplı; do chuireas reomhan fam dhicheall an Teagaſc Crioſtuí ſo do fhoillſiú. 1. Bainnicí ſeímh, millis, ſlainteamhaill na nanam, ina fhoil beatha anama an Crioſtuí & cothudha ſpioradalta, ſá dhion Sgeithe an Scriptuir do reir mar do teagaiſc ar Trighearna dona Hapoſtalaibh, & dfagadar na Hapoſtail ar laimh na Heagluiſe è, & à ta an Eagluis go laoitheamhail dha theagaſc dona Crioſtuithibh.

4. *An teagaſc ſlainteamhail ſo, à ta ſe dhuolach, & do riochtanas a bheith ar eolas ag an vile Crioſtuí & à bpein à ſlanuithe; amhail mar à ta Deamharrúin an Chreidimh fhoillſithear à Ccrée na Neapoſtal, & an Airteagaluibh an Chreidimh, or ni leór creideamh go coitcheann. 1. chreideamh, mar chreideas an Eagluis; acht amh, à ta doulach oruinn fá phein pheaca mhairibh, eolas do bheith aguin ar dheamharrunnibh an chreidimh, go ſo leir, ſollas, idirdhealaithe, noch theagaſcas an Eagluis go ſolamanta gach à bliabdain; mar à ta, myſterium na Trionoidi ró naomtha, aon Diá amhain firineach, Cruthaithoir na nuile, Cheartſtiuras, riaghlas, & chomeadas an vile ní: mar à deir Oein:* Ag ſo an beatha ſhiorruí, go naithnagidh, thuſa ad taoin Diá amhain fuineach, & an tí do chuiris vait Ioſa Crioſt; *Agus gur ab aon tſubſtaint amhain è, tri Pearſana, & aoin Diá amhain firineach. 1. Aithir, Mac, & Spioradh Naomh, & à ſe an dara Pearſa dhiobh ſoin amhain, do ghaibh vime colann daona. 1. an Mac, maille re comboibriú an Spioraid Naoimh, iar na bhreith maille re Muiri oigh ſhiorraighe, & dar fhuoſclaíe, fuair bás, do hadhlacadh, do aitheirigh an treas lá ò mharmhaibh, do chuaig ſuas ar neamh as ſin tiicfas do dheanamh breitheamhnuis ar bheoibh & ar mharmhaibh, & go fhuil an Tighearna ceanna ſo go firineach, ſubſtainteach, gan chuntubhairt ar bioth, à Naomh Shacrament na haltorach; as eiradeach amheas no aradh go mo leór dhona Crioſtuithibh go ccreitidis go coitcheann gach ni Chreideas an Eagluis, or mar do reamhradh à ta dhiachaibh & duolach ar an vile Chrioſtuí eolas do bheith aigi ar dheamhairruin an creidimh,*

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bet Christianus scire, mysterium Fidei manifestè, & sine vllo dubio, tenetur etiam scire mandata legis Diuinæ, & Ecclesiæ, sub pœnâ peccati mortalis, & intellige hæc, non solùm violari factis & verbis, verùm etiam cogitatione, cùm quis delectatur in ipsorum transgressione, vel eidem consentitur. *S. Thomas 22. q. 2. art. 7. Nauar. c. 11. n. 2. Tole. l. 4. c. 1. Bannes Petr. de Ledes. Azor. aiunt esse comm. sent. omnium Doctorum.*

go foscailte gan chumntabhairt ar bioth, à ta fós duolach ortha fios aitheanta dlige Dé, & na Heagluise do bheith aca fa phein pheaca mharaibh, tuig, nach è amhain go mbristear iad le gniomh, & le brethir, acht fós le smuaineamh, ag fail tainthnibh ina mbrisi.

5. Postremò, oportet Christianum scire omnia Sacramenta quæ sunt de necessitate salutis recipienda, & instituta à Christo Domino (tanquàm media ad nos salãndos) quorum primum est Baptismus, qui qũasi cæterorum ianua est & lauacrum, quo à peccato originali abluimur, & à peccatis actualibus Baptismum antecedẽtibus. Quicumque vult saluus fieri, ex hoc Saeramento renasci debet. *Bannes 2. 2. q. 2. n. 7. & 8.*

5. *Fà dheire as riochtanas dhon Chriostui eolas do bheith aigi ar na Sacramentibh go hulighe noch as riochtanas do ghlaca chum à slanuithe, & do thionnscain Criost ar Ttighearna (amhail medhoen ar slanuithe) dar ab tosach an Baiste, à ta amhail doras dhona Sacrament ele, & forthaca lé nitear sinn ò pheaca an tsinsir & ona peacaibh gniomhach rie mbaistidh. Gibe le na meann à slanudh ní fulair dho à aithbreith mailleris an Sacrament so.*

6. Secundum est, Sacramentum Pœnitentiæ, quæ est secunda tabula pòst naufragium, & per quam peccatorum post Baptismum commissorum, remissionẽ consequimur in confessione, si ad illud Sacramentum ritè dispositi accedamus.

6. *A si an Aithridhe, an dara Sacrament. 1. an dara clár tar eis na luingbhristi do berthar dhon Chriostuí, & as leis do gheobhamaid maifeachas ár bpeacuí son fhóisidin má ghlacaid è, & mathemaid dha vnsuí go diongamhaltha coir.*

7. Tertium, est Sacramentum Eucharistiæ, in quo Dominum nostrum Iesum Christum Deum simùl ac hominem, verè ac realiter præsentem esse, firmiter credendum est. Eundemque in sacrâ communione recipi: prætereà necessariũ est vt omnes Christiani sciant quem orare, & cuius auxilium implorare debeant in omnibus suis necessitatibus, nempè Dei omnipotentis.

7. *A si an Eucharistia, an treas Sacrament. 1. Sacrament na haltorach, ina fhoil dfiachaibh oriam à chreideamhain go ro Sheasmhach ar Ttighearna Iosa Chriost Diá & duine firineach dho bheith ann do lathair gan chuntabhairt ar bioth: noch ghlacar mar an ceanna san Naomh chommaine: ina cheann sin ní fulair don vile Chriostuí, & à ta dhuolach ortha, à fhios do bheith aco, cia ar à sirthid cobhair. 1. ar Dhiá vileachomachtach.*

8. Interim ego non potui non dolere ac commoueri, cùm viderem tot Christianos per orbẽ errare, ignorãtes ea, quorũ cognitio maximè necessaria est ad salutẽ. Cuiusmodi sunt Oratio Dominica, Symbolũ Apostolorum, articuli Fidei, ac Dei Præcepta.

8. *Ni feidir leam gan à goileamhain orom, le iomad truaidh & aithmheil romhoir, ag faicsint an ro iomad Criostuithe à ta ar seacharan an feg an Domhain, an vireasbu eolais na nithe as mo à ta na riochtanas; mar à ta an Phaidir, an Chré, & aitheantha Dé.*

9. Plerique tandem (proh dolor!) ita ignari sunt, vt interrogati de his quæ ad salutem pertinet, scilicèt, quis sit Christus, an ad nos redimendos mortuus fuerit, aut quæ

9. *Fá rior as iomaduil ar seacharán dhona Criostuighthe à ta chomhainsheasach sin, an tan fhiosruighthear dhiobh na nithe as riochtanas chum à slanuithe. 1. gan à fhios aca cie he Criost, no ar fhulaing bás dhar slanú, na cia na Hatheansint*

ſint Præcepta obſeruanda, deque alijs plurimis quæ neceſſariò ſcire debent, omninò ineptè reſpondeant.

10. Quod Chriſtiani hæc ignorent, poteſt bifariam accidere.

11. Primò, quia deſtituũtur Patribus aut Paſtoribus, vel ſi exiſtãt; docere tamẽ negligũt populum, qui defectu doctrinæ miſerè perit.

12. Tunc autem Chriſtiani non peccant mortaliter propter hanc ignorantiam quæ inculpabilis eſt, quia non habent qui eos doceat; caueant itaq; Paſtores ne negligentes ſint in fungendo ſuo munere ergà gregem, & illi ſi negligentes fuerint, ſciant ſe pro ſuâ incuriâ acerrimis, aſperrimiſq; inferni pœnis cruciandos, vt teſtatur P. Emanuel Sa, dicens: *Potius crediderim condemnari eorum Paſtores ob negligentiam docendi.* Vndè etiam Cõcilium Tridentinum ſic præcipit.

13. *Archipreſbyteri quoquè, Plebani, & quicunque Parochiales, vel aliàs curam animarum habentes, Eccleſias quocunque modo obtinent per ſe, vel alios idoneos ſi impediti fuerint, diebus ſaltèm Dominicis & Feſtis ſolemnibus Plebes ſibi commiſſas pro ſuâ & earum capacitate paſcant ſalutaribus verbis; docendo, quæ ſcire omnibus neceſſarium eſt ad ſalutem, annunciandoq; eis cum breuitate & facilitate ſermonis vitia, quæ eos declinare, & virtutes, quas ſectari oporteat, vt pœnam æternam euadere, & cæleſtem gloriam conſequi valeant. Concil. Trid. ſeſſ. 5. c. 2.*

14. Ad cuius confirmationem ipſum Cõcilium docuit, & admiſit Catechiſmum Romanum, authoritate ac mãdato Pij V. Pontificis Maximi editum. In quo quatuor explicantur, nimirùm: quid credendum, quid petendum, quid operandum, & quid recipiendum ſit. Præcipiendo Paſtoribus populos hæc quæ ad ſalutem neceſſaria ſunt, docere. *Poſſeuin. c. 4. de Doct. Chriſt. q. 1. 2. 3. 4. 5. Conc. Trid. ſeſſ 24. c. 4. de refor.* Inſuper conſtitutiones Synodales præcipiunt viſitatoribus Parochialium, mandare Paſtoribus, vt Pleta as dual do chomead, & móran ele, à ta dhuolach ortha dho bheith ar eolas aca, gur freagara diomhain neamhcheillighe do bhearuid ionta.

10. *Gan ſo dho bheith ar eolas ag na Crioſtuthe, do beidir à theacht fá ndeara ar dha chuis.*

11. *An chead chuis, do vireaſbuidh aoighuridhe, & Aithreach do theagoiſcachad; no ma bhiod aca, bhios neamhchurumach, faillightheach à tteagaſc dhon phobul, noch à ta go ro thruomheleach à dúl da dhith.*

12. *An trath ſin ní pheacuid na Crioſtuighthe go maratheach ar ſon an ainifleis ſo do bhrigh gur neamhchiontach è, do eaſbúigh ide múnte; ar an adbhar ſin tugadus na haodharidhe an aire gan bheith faillitheach, neamhchuromach à deanamh an offigi don phobul. 1. an tred àta ar à ccurum, & ma bhid bioth à ſhios aca, gur ro ghear, cruodhalach, nimneach, ceaſfear iad à bpiantaibh Iofreinn, mar, chuir cas ſios an Taithair Emanuel Sáa, leis na briarthaibh ſo:* As mo as barúlach me, go ndamanothar na Haodhurí tré na fhallith à teagaſc an Phobuil. *Maran cceadna, fogra, an chombairle Thrion: mar ſo.*

13. A AirdSagairthaibh, à Bhecairí mar an cceanna, & gibe ar bioth SagartPoraiſti, no ar à mbiaidh aon churum ele anam, gibe ar bioth modh ar ambiaí curúm Eagluiſi ar bioth air, ina Phearſuin féin, no maille ré neach ele iomochuibhe (ma bhion ſe féin go diſteanach tuiremeaſcach) go harithe gach à Domhnuig, & gach à la ſaoire ſolamunta beathaid na Poibleacha, & an Tread bhias ar à ccùrum do reir à ccumais & tuigſeana gach coda dhiob le briarthuibh ſlainteamhla, ag teagaſc dhaibh na nithe as vireasbúigh ortha an eolas do bheith ag an vile Crioſtuí chũ à ſlanuithe, & da chur ſios dhaibh le comhra vruſa achumair, & na dubhailche do sheachna, & na ſubhailche as vireasbuch ortha do glaca, do shealabhudh; chum go ſeachnadis an Phian shiorraí, & go mo fiú iad an ghloire Neamhdha do shealabhú.

14. *Dha dhearabha ſin: do theagaiſc, & tug amach an chombairle cheaña an Catheciſmus Romhanach, le hughdarras & le fogra an Phapa Pius V. ina foillſiathar 4. nithe. 1. cread chreidfear, cread ghuifeár, cread oibreochar, & cread ghlacfar. Ag fogra dhona Haodhuruib na nithe ſo as riochtanas ddo teagaſc da bpoibleacha; & coimhthionol na Heaſbugoidi,*

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bes sibi commissas Christiana doctrina instruant, & vt ijs singulis diebus Dominicis prædicent: *Hæc enim doctrina fundamentum est vitæ spiritualis & sustentaculnm, quod cui deerit maximè periclitatur, ne damnetur in æternum. Const. Synod. Toletan. sub Card. D. Ber. Sandoual. const. 5. n. 1. de Fide Bonau. Hosi. c. 1. de Fide.*

15. Verùm quidèm est quod Pastor suo officio satisfaciet, Christianã doctrinã coràm Altari, vel in pulpito docẽdo, vel aliũ idoneum substituendo, vt Concil. Trid. præcipit.

16. Itaque rogo vos Patres ac Fratres in Christo dilectissimi, nimirùm Pastores animarum, Piscatores hominum, Prædicatores veritatis, Candelabra lucernæ Fidei, & Sacerdotes Dei altissimi, vt cum magnâ curâ atquè diligentiâ hanc doctrinam saluberrimam gregem vobis commissum edoceatis, suauiter, simpliciter, clarè, ac distinctè laborem ferentes, atquè sudorem; si vestem illam immortalem (quam Dominus Deus vobis promisit) induere velitis, ne gregem Christi sanguine præciosissimo redemptum, in vngues luporum rapacium infernalium incidere permittatis, opprimendum ac suffocandum in caliginosi barathri faucibus, cauendum igitùr ne contemptui habeatis, neve parui æstimetis hanc doctrinam salutarem, sed imitemini, verùm Pastorem Dominum nostrum Iesum Christum, qui eandem solemniter & publicè coràm Doctoribus in templo Ierosolymitano, duodecimo ætatis suæ anno, instituere cœpit, & exindè vsquè ad ascensionem in cælos ad dexteram Dei Patris; admonendo Sacerdotes, vt eandem doctrinam, gregem doceant, iuxtà illud Euangelij: *Vos vocatis me Magister & Domine, & benedicitis: sum etenim: Exemplum enim dedi vobis, vt quemadmodum ego feci, ita & vos faciatis. Ioan. 13. q. 13.* Quare non debemus despicere officium hoc, in quo nos constituit, Magister ac Dominus noster Iesus Christus, ad Christianos docendos.

fogra an ní cceana do lucht fiofruighthe na bporaistidh à fogra & da chur do churum ar na Haodhuiribh an Teagasc Criostuí dho mhuna dhona Pobleachaibh bhios ar à ccurnm, dha sheanamoir & dha theagasc dhaibh gach à Domhnuibh & la saoire solamonta: Or à se an Teagasc Criostuí so as vaithneadh & as gabla fulaing fan mbeatha Spioradalta, & gibe ona tteisteocha an teagasc Criostuí à ta à bperiacail à dhamanta dho sior.

15. *As fior: go ccomhlionnan an Taoiridh lé an offig, à múna an teagaisc Criostuí ag an Altoir, no san phuilpid na seanamora, no pearsa ele iomochuibhe ar à shon mar fhogras comharle Threont.*

16. *Da bhrigh sin à Aithreacha, & à dhearabhrathreacha à Ccriost. 1. Aodhuireagh na nanam, iascaruidh na nduine, à seanamóntaithe na firinne, à lochruinn shoillsi an chreidimh, à Shagartaibh ard Dé mhoir vileachomhachtaigh, ro churum & ro aire dho bheith agàibh, ar an teagasc slainteamhail so do mhuna dhon Tred à ta ar úr ccúrum, go seimh, singil solas & idirdhealaithe gan fiachaint dhar nduo, na dhar saothar; mas meán libh irruidh dho mharatha na ngrás do chur vmoibh do gheall ar Ttighearna Diá dhibh ar son gan an Tred do cheanuig Criost go ro dhaor le an fhuil ro vasail féin do legean à Ccrobhuibh na fhaolchon Nimhe Iofrinndo dha mucha & dha nicheanna sios an nuibh Chraos Iofrinn; tugaidh fós dhur nairidh, gan bheith tarcaisneach, na neamhcheanamhail ar an teagasc slainteamhail so, ach leanuig an Taodhaire fireneach ar Ttighearna Iosa Criost, do thioñsgon à Theagasc an 12. bhiághan dha aois, à Tteampúl Ierusalẽ do laithair na Ndochturidh, & oshoin amach go ndeacha se suos dona Flaitheasaibh ina shuidh ar Deis Dé Athar, à fogra dhona Sagartuibh an teagasc ceanna dho mhuna dha ttred, do reir mar à deir an subhsceol:* Goirthise dhiomsa à Mhaghistir & á Thighearna, & as maithadeirthai soin or as me soin (& aris) do thugas sompla dhibh, ionas mar do rinnemissi deangaidhse mar an cceanna. *Marsin ní coír dhuin tarcuisne, na neamhchion do bheith aguin ar an offig so dorduigh, & do chuir siós duin ar Maghistir, & ar Ttighearna Iosa Criost chum na Ccriostuithe do mhuna.*

17. Multi existimant difficilem hanc doctrinam senibus, rudibus, hebetisq; ingenij hominibus esse, potest enim contingere vt illi horum luce careant, quæ in Doctrinâ Christianâ continetur. Verùm quamuis sit laboriosum articulos & symbolũ Fidei, orationem Dominicam, Dei mandata &c. memoriæ mandare, facile tamen hæc eorum intellectui imprimi possunt frequenti repetitione & explicatione tàm clara, ita vt intelligant quid credant, operentur, orent, ac recipiant, præsertim si interrogẽtur verbis clarissimis secundùm eorum capacitatem ac intellectum, vt sic substantiæ rei respondeant. *Posse. c. 4. q. 4. 8. & 9. Azor. p. 6. l. 8. c. 6. q. 2. 5. & 6. Tolet. l. 4. c. 4. n. 10. Nauar. c. 11. n. 20. D. Tho. q. 22. ar. 7. 8. Siluest. l. 1. n. 6. Bann. in D. Tho. l. 1. art. 8. Emericus p. 1. direct. q. 12. n. 3. Pegma cono. 2. p. 9. 12.* Interrogati v. g. circà mysterium sacrosanctæ Eucharistiæ, sic: vidisti ne Christianos sumentes communionem à Præsbytero, eumq; Missam celebrantem, hostiam consecratam eleuantem, & quod populus eam veneratur & adorat? fatetur, verum id esse. Sed dices: scias Deum reuelare ac Ecclesiam docere, illam hostiam quæ panis antè consecrationem erat: pòst consecrationem speciem panis conseruare, & quod tamen non sit panis, sed verus Deus & homo: ex Maria Virgine natus, mortuus & sepultus, qui resurrexit tertiâ die, sedet ad dexteram Dei Patris omnipotentis, qui venturus est iudicare viuos & mortuos. Credis hæc omnia? dicit quod credit, prætereà scias, Deum ac Ecclesiã nobis præcepisse, vt credamus eundem Dominum in Cælo adesse sine vllà absentiâ; itemq; in omnibus hostijs consecratis per vniuersum orbem: est ne hoc verum? dicit quod sic, item interroga eum, quæ sit Ecclesia: Et si agnoscit esse Christianos, agnoscitne quod Papa sit eorum caput? dicit quod verum sit, & sic imprimendo eorũ memoriæ: quod con-

17. *As doil le moran, gur deacairan teagasc so dho mhuna dhona sean nduinibh & dona duinibh dúr intleachtach, ór as féidir solas na nithe so fhoillsiathar san teagasc Crioștuí do bheith na nuireasbuidh. Bioth gur doculach saorthach Ortha an Tighearna, an Chré, na Harteagail, & Aitheanta Dé &c. dhaibh do chur dho mheamhair, ámh, as vrusa iad do chur na cciomhne, da niomora & dha fhoillsiú dha lathair go solas sothuicseanta, ionnas go ttuigid cred chreidsid, guisid, oibreochaid, & ghlacsaid, go hàireithe ag fiafruí dhiobh le briarthaibh boga sotholsceanta, do reir an inntleachta & à ttuicseana, ionnas marsin go fhregaradh substaint na nithe fhiathrochar dhiobh. i. ar dheamhairruin Shacrament Neaomh choisirice na Heuchariștia. i. na Haltorach, mar so, an fhaca tú na Crioștuithe, à glaca chummuineach ó an Tsagart, & è ag radh Aifrinn ag togbhail suos dho na Habhlainne Neaomhchoisiriche, noch onoras & aodhras an Pobul, à dera gur fiór sin, abair ris: bioth à fhios agad go fhogran Diá & go tteagascan an Eagluis dhuinn an Abhlainn úd do bhi ina haran sul do Naomhchoifreagadh í, & fós à nois gne arain úrthe, tar eis à Naomhchoisrice; gidheadh ni aran í acht Diá firineach, & fós duine do rug Muire ogh, fuair bás do hadhlacagh, do aitheirigh an treas lá, à ta na shuí ar Deis Dé Athair vilechomhacetuí, tiocas à deanamh breitheamhnais ar bheoibh, & ar mbamhaibh? an ccreidi so vile? à deara go ccreidean. As à chionn sin bioth à fhios agad, go fhogran Diá & an Eagluis dhuinn à chreideamhain, go fhoil an Tighearna ceanna ar Neaomh, gan teasbail as ar aon chor, mar an cceaanna an sna Hamhbhlainnibh Neaomhchoisirice ar fedh na Cruinne go hiomhlánn an fiór so? à deara gur fiór; fiafra fós dhe cia hi an Eagluis, & mas eolach dho gur ab é an Papa as ceann orthe? à deara gur fiorsin, & marsin à cur na ccoimhne, gur ab è comhtheanól na Ccrioștaithe farre à cheile dhar ab ceann an Papa, as Eagluis ann; creidthe so, mar fhoillsios comhairle Threonnt, so dsoillsiudh dhaibh:* Le briarthaibh achamuire, furasa. *Mar an ceanna, ma fhiafruian tú dhe cread é cumann na Neaomh; mar so, an fhoil à*

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gregatio Christianorum, cuius Papa est caput, sit Ecclesia, & hoc credit, vt Concilium Tridentinum declarat: *Annunciandoq; eis cum breuitate & facilitate sermonis.* Item si interrogas Sanctorum quid sit Communio; hoc modo, scisne quod eadem Sacramenta Christiani obtinent, dicit quod sic, scias prætereà quod eodem baptismo Rex & seruus, diues & pauper, abluuntur, eandemq; absolutionem pauper & Rex accipiũt, ac recipiendo sacram Communionem: eundem verum vnumq; Deũ sumere &c. dicit se verè credere illa, & tali modo explicabũtur cætera Sacramenta ac bona opera, quæ Communio Sanctorum appellãtur; & qui hoc intelligit, hunc articulum intelligit, & sic ad Dñi exemplum suauiter & pacificè doceantur, vt ait Euangelium: *Discite à me quia mitis sum & humilis corde, iugum .N. meum suaue est, & onus meum leue, & inuenietis requiem animabus vestris.* Sic Patres dilectissimi operam adhibete, vt officio vestro satisfaciatis, absquè fastidio aut negligentiâ in hoc quod vobis maximo est oneri; hæc est etiam doctrina quàm Apostoli docuerunt, & per orbem prædicarãnt ex Dei mandato: *Euntes ergò docete omnes gentes baptizantes eos, in nomine Patris,† & Filij,† & Spiritus S.† docentes eos seruare omnia quæcunq; mandaui vobis seruare. Matth. 28.*

18. Secunda ratio ex quâ hæc ignorantia Christianorũ nasci potest, eorũ incuria est, qui (quamuis Magistros ac Patres quotidie habeant) nolunt tamen ad doctrinam illam audiendã accedere, idq; ex contemptu aut negligentiâ accedere potest, qui tales propterea in statu peccati mortalis versãtur cuiuscunq; status aut dignitatis sint, & pertinaces in suâ ignorãtiâ, scilicèt eorũ quę sibi maximè necessaria sunt, esse videtur; imò quamuis solum hoc peccatũ committerẽt suffi ceret, vt condemnationis sententiã subirẽt?

19. Scias, prætereà quod ignorãtia crassa seu contumacia eorum, illos non excusabit,

fhios agad gur ab ionann Sacramẽt à ta ag na Criostuithibh? à deara gur fiór soin; abair ris: bioth à fhios agad, gur ab ionann Baistí ata ag an Rí, & ag an oglach, ag an saoibhir & ag an ndoibhir; & sós an easbuloid cheannaigh ag an mbochtán & ag an Rí, as ionann glacaidh í, à glaca fós chummuineach dhaibh, as aoin Diá amhain sirineach ghlacaid; à deara gur fiór sin vile, & ar an modh cceanna foill seothar dho na Sacrament ele, & na deagh oibreacha dha ngoirthar cummunn na Neaomh, & an tí thuigeas so, tuigise an arteagail so, & marsin, do reir somplo an Tighearna, à theagasc go ceannsa, seimh, simplidh; mar à deir an suibhsceol: Foghlomaidh voimsi, ór à taim ceannsa, & vmhlachroidhach, ór as seimh furasa mo choingh, & as eadrum muolach, & do ghebhathi suomhneas siorraí dhar nanamaibh. *A Aitreacha ionuimhne tugo dhár naire bhur noisig do chöblionaibh, gã tuirsi, na leisce da bhur ngabhail añ sna neithibh à ta oraibh ina ro volach; ór se an teagasc ceanna do mhuineadar na Hapostalaibh, & do sheanamonadar ar fegh an Domhain ar fogra Dé:* Ar an adbhar sin imdhe à teagasc na nuile chiniach, dha mbailí an ainim an Athar,† & an Mhic,† & an Spioraid Naoimh,† à teagasc dhaibh go ccoimeadadais gach vile ní dfograsa dhibh do chomead.

18. *An tara resun, no cúis as à féidir an tainisbios so na Criostuithe dfás, is as à seachmul féin agus à neamh aire do fheidir à theacht (ma à ta go mbeidis Magl istri, & Aithreacha aca mhuinfeagiad go laoethamhail) nach ail leo dul diarraigh an teagaisc sin, le taircaisne, no leisce aoiseiacht, à taid sin ar staid pheaca mharaibh do shior, seasmhach dúr, na nainisheos, gan na nithe as mo à ta ina nuireasbuí dfúolaim, & bioth nach beg ortha acht an peaca so amhain, as léor é dha namhnuidh?*

19. *Bioth à fhios agad nach saoran an anisbios an drung lena feidír eolas dfail ar na nithibh so & an chuid aca à deir gur maith leó gan eolas do bheith aca ar Airtiogaluibh an Chreidimh, na ar na Haitheantaibh, deagla nach tiocfag leó à ccomhlionagh, as mor à taid ar na mealladh, ór as ionã dhaibh sion dho radh, & à eiteacht eochrach Rioghacht Nimhí do glaca, ar eagla go rachaidis asteach ann.*

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cum ea addiscere potuerint, & qui dicunt se gaudere quod Fidei articulos, ac Dei mandata ignorent (ne ea adimplere possint) magnoperè decipiuntur, idem est enim ac si dicant, se nolle Cælorum claues recipere, ne ingrediantur.

20. Eiusmodi verò homines absolutione priuabuntur, donec promittant summam diligentiam se adhibituros, vt ea quamprimùm addiscant, instruantur de mysterio SS. Trinitatis, & quemadmodum Dei Filius humanitatẽ assumpserit, nàm nisi hoc clarè profiteantur, saluari equidèm non possunt; hi enim si in suâ pertinacia & crassa ac voluntaria ignorantia perseuerauerint, reijciendi sunt, & nullo pacto absoluendi, nisi ea primo distinctè addiscant, vel propositũ firmum ea addiscendi habeant.

21. Hæc sunt quæ diximus maximè Christiano necessariò credenda esse. Prima causa ex quâ nascitur hæc necessitas, est defectus notitiæ credendorum, id est negligentia addiscendi ea quæ ad salutem pertinent. Fides enim est lumen quo Christiani in vias ac semitas salutis diriguntur, & à vijs ac semitis perditionis declinant ne damnentur.

22. Secunda causa, necessitas Fidei est, & damnũ quod ex Fidei Christianæ ignorantiâ prouenit; Dei enim honori maximè aduersatur, Ecclesiæ Sacrosancta Sacramenta contemnere, atquè sanguinem Domini ac Passionem quæ Sacramentis insunt, vt thesaurus magnus ad vsum & vtilitatem Christianorum, v. g. Sacramentum pœnitentiæ, quod omnibus hominibus pòst baptisma necessarium est, sæpè namque aliqui ad Sacerdotem accedunt absquè contrione de peccatis, & sine præmisso diligenti conscientiæ examine, quibus subindè hæc medicina quæ ad eorum salutem prouocandã conducit, in venenum lethale conuertitur; eodemq; peccato corpus Domini indecenter assumunt, & cætera Sacramenta.

23. Tertia causa est, damnum quod accidit ob defectum huius fidei, vndè fit, vt rudes & imperiti in ijs sint, quæ illis maximè necessaria sunt, atquè ideò non animaduertunt periculum quod illis imminet, ipsum nihili

20. An drung so coinniathar iad ó asbuloid nogo ngabhaid re ais go dichileach & do lathair à fhouluim; teagaschar dhaibh Deãhairuin na Trionoidi ro Neamtha, & mar do ghaibh vime Mac Dé colán daonna, or mo na ccreidid so go follas, ní bu féidir à slanudh, & fós ma chomhnuid ionna nainifhios, na tucar asbuloid dhaibh ar aon chor no go rabhaid na nithe so ar eolas aca, no inntinn sheasbhach dho bheith aca àfhoulaim dho lathair.

21. So iad na nithe à duramair do bheith ar an Criestuidhe do riochtanas à ccreite. An chead chuis as à fhasan an riochtanas so, is as diobháil eoluis ar na nithibh, as cóir dhon Chriostuí dho chreideamhain .1. mainneachnuidh fhoulama na nithe bhenneas rena slanugh. Or àse an creideamh solas le stiurthar an Criostuí ar shlithe à shlanuithe, & fós le seachnañ slite, & cosain na nolc. 1. an dhamanta.

22. An dar cuis, no resun as à ttig an diobhail gan à Teagasc Criostuí dho bheith ar eolas ágna Criostuithe, à ta se go romhor an agaidhe onora Dé an taircasne & an neamhchion do berthar ar Naomh Shacramentí na Heagluise, & ar Phais, & ar fhuil Iosa Criost, à ta ionnta astigh ina stór rómhor fá chuinne na Ccriostuithe; mar à ta Shacrament na Haithridh noch as riochtanas don vile dhuine iar mbaistidh, or tigid an iomad go minic à fhioghnuise an Tsagairt gan aitreachas tré na pheacaibh, na scruda, na mionachuardú à ccoinsiais, & marsin an leigheas so fhonas dhaibh dha slanudh impoithear è ina Nimh mharathach; fós leis à ccoir cceana ghlacaid corp an Tighearna go neamh dhlisteneach neamh vmchuibheach & na Sacramẽti ele.

23. An treas cuis tré ttig diobhail dhaibh tré gan solas an chreidimh dho bheith aca, is as bheith ainifhiosach, neamh eolgasach ar na nithibh as ro riochtanas ortha chum à slanuithe, & mar sion, ní faicear dhaibh an pheriacail ionna fhoilid, & ní dhenid fuim dhí; ór silid gur leór dhaibh chum à

hili æſtimantes: arbitrantur enim ſufficere ſibi ad ſalutem ſi Eccleſiam cum cæteris Chriſtianis frequentent, ſicque pœnas inferni infligendas non formidant.

24. Hoc pacto, plerique illorum damnantur defectu ſcientiæ eorum, quæ ad ſalutem neceſſaria ſunt, non aliter ac auceps, dùm ab auibus percipitur appropinquans ijs auolãtibus, perpaucas capit, verũ ſi retia abſcondat ita vt illæ eum non videant, aut ſentiãt, ingenti earum potitur prædâ, quod & Spiritus ſanctus declarat nobis per Prophetam, dicentem: *Propterea captiuus ductus eſt populus meus, quia non habuit ſcientiam, propterea dilatauit infernus animam ſuam, & aperuit os ſuum abſque vllo termino. Iſai. 2.*

25. Numerus enim horum rudium & inſciorum maximus eſt, quod cùm ita ſit. Oro Paſtores, Patrinos, Parentes proprios, Confeſſarios, ac Concionatores, vt doceatis myſteriũ Fidei, & cætera neceſſaria quæ Chriſtianos ſcire oportet; ſic enim ne dùm officio veſtro fungemini, ſed & inſuper remiſſionem multorum peccatorum cõſequimini, iuxtà Pij V. P. M. conceſſionem qui 40. dierum indulgentiam peccatorum conceſſit vnicuique qui Doctrinam Chriſtianam addiſceret, vel doceret, vel docenti opitularetur. Gregorius verò XIII. hoſce 40. dies ad centum extendit §. hoc autem.

26. Primo itaque idiomate etiam Hibernico in lucem adere duxi (etiamſi non ignorem Hibernos quamplurimos tàm in ſacrâ Theologiâ, cæteriſque ſcientijs, quã in linguâ Hibernicâ excellere, quod Regno Hiberniæ patriæ meæ magis neceſſarium eſſe animaduerterẽ) in propriâ ac vernaculâ linguâ Doctrinam: tradi Chriſtianam, vt ipſam, ipſiuſque ſenſum clarè intelligant, nam alio modo eam percipere vulgus nequit. Ideòq; Apoſtoli donum linguarum acceperunt, vt vnamquamque nationem docerent: vt inueniatur. *Act. 2. Erant autem in Ieruſalem habitan-*

ſlanuighthe, ma theid leis an ccuid elé dho noCrioſtuithe dhõ Eagluis, leis ſin ní baoghleach leóIofrionn.

24. *As mar ſo damantar an iomad aca dureaſbú eolais ar na nithibh as riochtanas ortha chum à ſlanuighthe, amhail ſiaguidh na Neanluith, ag tiacht do lathair na Neann dha fhaicſint dhaibh, teidhid & as ro bheg ghabhas diobh, ámh, an tí choireas à lionta à ſholach, ar modh nach tugaid dha nairi è, ní an na Neann & na Neann ghabhas iad, acht, as ro mór aca ghabhas ag tuitim amhail dalacain à lionta à mbais: fá mar chureas an Spiorad Naomh ſios duin, mailleris an Fhaigh:* Sion an chuis fándearthnas braighde dom phobul, ar ſon à bheith ainifheaſach, gan eolas ar na nithibh do bú riochtanas dhaibh chum à ſlanuighthe; ar an adbhar ſion dfarſingidh Iofrionn à goille & dfoſcail à chraos gan tearma, na crioch ar bioth.

25. *Ar an adhbhar gur ro iomaduil imbir na druinghe dúre, ainifhiſaidh ſo, aithchunim ar na Sagairtaibh Poroiſte, ar na Cairdeachas Crioſt, ar naHaitreachaibh nadurtha, ar naHaithrieachaibh faoiſidine, & ar na ſeanamontaithe, deamhairruin an creidimh do Theagaſc (& an chuid ele as riochtanas & à ta duolach ar an Chrioſtuidhe do bheith ar eolas aigi) dhon tread à ta ar à ccurum, & marſoin, nihe amhain, go ccomhlionaſibh leis an oſig à ta dhuolach oribh, acht fós do gheathai an iomad maifeachais an úr bpeacaibh. Do reir an Phapa Pius V. tug amach dha fhitid lá do lough à pheaca do gach naon fhoulamas an teagaſc Crioſtuidhe, theagaſcas è, no fhognas, no dho bheir cognamh dho lucht à theagaiſc.* Fós *Gregoir XIII. dfairſinghig & do ſhínn an 40. lá ſo an céad lá §. hoc autem.*

26. *Do chuireas reombom ſo dfoillſiú ſan teangain ghaoilghe, ar an adhbhar (bíoth go ſholid an iomad do ſhuitlibh mora, & do Dhochturi ró fhoulama, nith à Ndiocht amhain, acht fós ang ich elaighain ele, & go ró ghaſta ſan Teangain ghaoilghe) nach foil ar Riocht no Herean (mo dhuthe nadurtha) ní as riochtanaſuidh, na an Teagaſc Crioſtuidhe dho bheith ar eolas aca ionna Tteangain nduthais, nadurtha féin, ionnas go ttuigidis go ſo leir í féin & à chioll: ór ar aon mhodh ele ní feidir dhon phobul chotien à thuicſint. & as vimi ſin do thug Diá dona*

tes Iudæi, viri religiosi ex omni natione quæ sub cælo est. Qui ad solemnitatem conuenerant, & Apostoli erant ita Spiritu sancto repleti, vt se continere nõ potuerint quin per vicos ciuitatis percurrerent publicantes summam bonitatem, misericordiam, ac Maiestatem Dei, ita incipiebant dispertitas linguas distinctè loqui, vt eos vnusquisq; linguã suam loquentes intelligeret. Forsan Ierosolymis erant tunc Hiberni, vt in traditione antiquâ Regni Hiberniæ dicitur.

27. Hiberni (nullâ ratione) linguas externas possent loqui, quin eas priùs addiscant? pari modo, quo pacto rusticus Hibernus cõcionem latinam, Anglicam, seu Gallicã, aut aliam externam, intelligat, nisi eam primo addiscat? si enim interrogatus fuerit quid in concione audierit, quidve intellexerit, quod respondeat, nescit.

28. Itaque miserũ est tot videre Hibernos, qui aliam nullam præter Hibernicã linguam norunt, orationem Dominicam, Symbolum Apostolorum, Præcepta Dei & Ecclesiæ, & cætera, quæ Christianus scire tenetur, corruptis ac indecoris linguæ Latinæ verbis recitare audentes, nescientes quid dicunt, sed garrientes instar Psitaci, qui si interrogẽtur, nesciunt quid rectè respondeant, dicuntque se non intelligere quod recitant.

29. Alia causa quare hanc doctrinam sic explicare velim est, quia nulla extat natio in vniuerso orbe quæ suæ Patriæ linguã natiuam scire, legere, aut scribere præclarum esse, non existimet. Apud Romanos in tanto prætio lingua Latina fuit, vt quamuis tunc probè versati essent in Græcâ, quæ tunc plurimi fiebat; Græcorum, tunc litteris ac nuncijs respondere dedignarentur, nisi Latino idiomate, sed postquam Græcos in suam potestatem redegerunt, simularũnt se Græcam linguam nõ intelligere, licèt eam probè scirent. Nequè hæc Romæ tantum vigebat consuetudo, verumetiam in totâ Asiâ, imò

Apostalaibh tiolaicí tẽgtha eagsamhla do labhairt iomas go mo sheidir leó gach Tír & gach nasiún sá leith do theagasg na tteangain dilis féin; ar na briarthibh só: Do bhi fár am sion à Ierusalem Duínne rialtha on vile nasiun dha shoil fán Spéir. *Do chuoaidh chum an Tsolamain sion, & do bhidar na Hapostail chomh lionmhar sion don Spioraid Neaomh, nach ar féidir leó suireach gan dúl amach ar fegh na maraghaidh & na sraidean, ag innsin & ag pobeliacht mór mhaitheasa, & mór Throcaire, & Mordeacht a Dé, ór tionnscnoid Teangtha eagsamhla idirdhealaithe, do labhairt, ar an modh go ttuigeach an vile dhuine iad na Theangain féin nadurtha, dhuchais; as cosmhuil go rabhadar Erennuigh an tan sin à Ierusalem, sá mar aithreastear an Erin go ró sheannda.*

27. *Ní féidir leis an Erenach (ó resún ar bioth) Teangha choimhtheach do labhairt, na thuicsint, mona shoulama í ar tus? ar an modh cceana, an Tuata bocht, simplidh Erenach cioñas tuicfi se seanamoir lainni, bhearla, shraincisi, no Teanga ele choigirithe, gan à solaim o thus? dha shiasruidhe tú dhe cred à duradh san Tseanamoir, ní shoil do shreagra aige, acht nach tuigeann se í.*

28. *Marsin as mór an truaidh à liacht Erenach, na soil aca acht gaoilaig amhain, à cur chum na Paidri, na crée, & úrnuithe ele na Heagluise do radh à laidin ró bhristi, & fós gan à shios aca cred à deirid, acht à gogalluig amhail Pioraide, no caoge do chuirseadh chum cainte; oir ma shiathriann tú cred adura, ní shoil do shregara aca dhuit, acht aradh nach tuigid an ní derid.*

29. *An chuis ele far chuireas reomham an Teagasc so dfhoillsiudh à Ngaoilaigh, ar an adhbhar, nach shoill Nasiún ar seag an Domhain nach onoreach leis bheith ceanamhail ar à Theangain féin, & à leagh, & à scribha. Tugadar na Romhanuig an viread sion do chion, & duoasle don teangain lainne, bioth go rabhadar go ró eolgasach san Teangain ngreagaig, do bhi go ceanamhail san namm san; tar à cheann sin ní ar shiú leó teachtarí, na leitricha na ngregach do shregra acht san tteangain lainne; & fós tar eis na Ngreagach do bheith futha,*

in

intotâ Græciâ, idque vt lingua Latina magno in honore haberetur, quod non parum cõfirmat Dionyſius Caſſius, qui refert, quod tametſi Imperator Claudius apprimè eſſet verſatus in linguâ Græcâ, eaque carminibus, prouerbijs, atquè adagijs Græcè contextis mirum in modum ipſum delectaret, Ciuem tamen Rom. Senatorem grauiter obiurgauit ob linguæ Latinæ carentiam.

30. Noſtrâ etiam tempeſtate Regum Oratores, ſeu Legati ad alia regna tranſmiſſi, nõ niſi vernacula lingua Regis ſui mandata denuntiant; interprete deindè ad ſui animi ſenſum aperiendum, & exprimendum vtentes. Cicero etiã multùm eos reprehendebat, qui linguæ Græcæ allecti amore, ſuam vili pendebant: *Ego ſatis admirari nequeo, vndè hoc ſit tàm inſolens domeſticarum rerum faſtidium. Ita ſentio, & ſæpè diſſerui.* Cic. in fam.

31. Quâ ratione conſentaneum eſt, vt nos Hiberni noſtram linguam & idioma retineamus, excolamus & extollamus, quæ, quod ita iacet deſerta, quaſi in obliuionem iret, tribuendum vitio eſt linguæ Hibernicæ Authoribus atquè Poëtis, qui eam verborum obſcuriorum varietate offuſcauerunt; nec culpa vacant plerique noſtræ Patriæ viri nobiles ac primarij, qui linguam ſuam (tametſi olim celebrem ac locupletem) reſpuentes, externas amplectuntur, in ijſque addiſcendis temporis iacturam faciunt, maternaque lingua (quæ ab antiquitate, perfectione, atquè elegantiâ maximè commendatur) pænitus eradicata, & exterminata eſt.

32. Ego autem experientiâ tanti temporis, quo in Hiberniæ regno Paſtoris officio functus fui, reperiebam nihil magis eſſe neceſſarium, quàm vt incolæ illius Regni Doctrinæ Chriſtianæ clarè, diſtinctè, breuiter, & Hibernico idiomate explicatæ, ſummam haberent, vt ita eam poſſint facilius intelligere.

& fá naſmacht; do legidis ortha fein nach tuigidis an Teanga ghriagach, bioth go ttuigidis í go ró mhaith. Or ní ſan Roimh amhain do bhí ſo, acht ar feag na Haiſie go hiomlan, & fós an iomlan na Greige; & ſin chum mór chion do bheith ar an Teãgain laimne; fós dha dhearabh ſion (mar do ſcribha Dioniſius Caſſius) as ró gheár do ſmachtuig an Timpere Claudius Senator Romhanach, tré gan laidean do labhairt, bioth go rothaithniag ris an Impiri fearſuí, ſeannraite, & ſeann ſhocail greagacha.

30. *An ſna Haimſiriochaibh ſo mar an cceana, na Hambaſioduri .i. teachtaridh na Rìghthe, ní labhraid à ngnoithe acht à tteãgain nadurtha à Rí féin, tar eis ſion as le fear teang an do bheiridre thuicſint an inntinn. As ró mhellanach do bhí Cicero ar an ndruing do bhiogh tainnemhach ar à tteangain ghreagaig, & ar theangthuibh cuimhteacha ele, & do tharcaiſnigh à tteanga nadurtha féin lainne, ag radh:* Ní feidir leam gan à bheith an ionganna ró mhór orom ní chõh neamngnathach ſion & á ta an aghaigh an vile reſũin .i. gan cion do bheith ag gach neach ar à Theangain nduthchais nadurtha féin.

31. *Ar an adhbar ſin, as cóir & as iommochuibhe dhuinne na Herenuig bheith ceanamhail, gradhach, onorach, air ar tteangain nduchais nadurtha féin, an ghaoilag, noch à ta chomh fueletheach, chomh mucht a ſion, nach mór na deacha ſi as coimhne na nduinne, amhileán ſo as feidir à chur ar an Aois Ealaghain noch as vdair dhon Teangain do chuir í fá fórdhoreatheacht & cruos focal, dha ſcribha à nodaibh & fhocalaibh deamhaire, doracha, do thuicſeanta, & ní fhoilid ſáor morán dár nduinibh vaiſle do bheir à tteanga dhuchais nadurtha (noch à ta fortill fuirithe, onorach, fólamtha, gearchuiſeach inti féin) à ttarcaiſne, & à neamhchionn, & chaitheas an aimſir à ſaorthudh, & à foghlaim teangtha coimhtheach ele.*

32. *Miſi amh, do reir na haimſiri dho chaitheas an Erinn, am Shagart à ccurum na nanam, do cúnncos dhamh, nach raibh aoin ní as riochtanaſuidh ar lucht aitribh na duthe ſion, na an teagaſc Crioſtuí ſhoillſiudh dhaibh, go ſoleir, idirdhealuithe, aithghear, & à uhaoilaig (chum tarabh-*

33. Quamobrem aliquid laboris ſubeundum duxi, vt hanc doctrinam ex pluribus ac Eccleſiaſticis Authoribus in Hibernicum ex Latino idiomate verterem in vſum & gratiam Hibernorum: & vt melius ab ijſdem Hibernis alijſque facilius legi ac intelligi poſſet, charactere Romano exaraui ac imprimi curaui, coniuncto Latino-hibernica. Quam doctrinam in tres libros diuiſim compoſui, quorum primus de Doctrinâ, Nomine, & Signo Chriſtiani ac de Diuiſione operis tractat. Secundus verò tractat de Symbolo Apoſtolorum & articulis Fidei, item de Oratione Dominicâ, cæteriſque orationibus Eccleſiæ, & de Præceptis decalogi, & Eccleſiæ, & operibus miſericordiæ, atquè etiam de Sacramentis. Tertius de vitijs & peccatis, & hæc omnia per interrogationes, per modum dialogi inter Magiſtrum & ſuum Diſcipulum, vt ita melius ab idiotis & ſimplicibus capiatur; & ſine vllis abbreuiationibus aut figuris, ortographia quidèm non merè Hibernica, ſed duntaxat, vt verba vulgò pronunciari ſolent, quod ex induſtriâ factum eſſe, vt facilior cunctis pateſiat modus legẽdi linguam Hibernicam animaduerteres Lector, qui modus pòſt indicem reperies. Vale.

tha na Nerenach) go ſuimeamhail, ionnas go ttuigidis è.

33. Fa na thuaréim ſion, do ghabhas orom began ſaothair chruinithe an teaghaiſc Chrioſtuiſo as moran do vdaraibh oririce na Heagluiſe, à laidin, noch diompoías à nghaoilaigh chum tarabtha na Nerenach, & chum go mo feairde do thuicidis è, & fós cach ele: do ſhaorthúidheas à chur à leitrecha Coitcheanna Romhanacha à chur à ccló à Laidin & à Ngaoilaig: iar na roinn à ttrí leabhraibh idirdhealaithe; an cead leabhar trachta ſe go ró à chamair ar theagaſc, ar ainim, & ar chombartha an Chrioſtuidhe, & ar roinn na hoibridh. An dara leabhar trachta ſe ar an Ccrée & ar Airtiaglaibh an Chreidimh; ar an Bpaidir. 1. Ortha an Tighearna, & ar úrnaithuibh ele na Heagluiſi; ar oibreachaibh na Troçaire; & ar na Shacramentibh. An treas leabhar ar na ſubhailchi, & ar na dubhailchi, ſo vile ar modh chomhradh idir Maghiſtir & Diſciubul, maille re fiathfruighe, & freagra, chum vſacht & ſoſhuicſeacht na nduine ſimplighe Ainifhioſacha; gan fireacha, & ſo gan achamareacht arbith ſon ſgribhinn. gidheagh, ní do reir churtha ſios & ortographi na Gaoilaga gu ró chinnte ach amhain mar chantar & labhartar na briartha go coitchiam, & as do aontoiſc do rinnas ſo, ionnas go mo follas do gach aoin modh leite na teangan Ghaoilaige fá már do gheabhair foillſethe tar eis an chláir. Beanacht leat.

AD LIBRVM.

DVm victor ſudore fluit, dum ſanguine victi,
Dum Deus hinc belli quæ bona cauſa probat:
Innocuo ſudas ſub prælo, infeſtaque Martis
Sancte liber neſcis prælia, pacis opus.
Damna tamen belli ſentis, victricia quando
Nil niſi FERNANDI prælia præla ferunt
Quid tamen iſta nocent? felix mora contigit illa,
Si gratum in placidâ pace legaris opus.
Crede mihi, cenſore Deo ſe nulla probare,
Nulla magis patriâ iudice cauſa queat.

P. Stanihurſtus Societ. Ieſu Hiber.

AD LECTOREM.

QVi legis aſſiduo ſanctorum ſcripta labore,
Adſis, & exiguo tempore multa cape:
Quid? paruúmne putas: habet hic ſublime cacumẽ,
Ingens de magnis rebus acumen habet.
Eſt magnus, nam magna capit, diuina reuelat
Sanctorumque refert cælica dicta Patrum
Demonſtrat quæ ſit penetrando ſemita cælo:
Quis Deus, & quali dignus honore coli:
Quiſquis es hunc igitur diuinum dilige librum;
Si veram ſana diligis aure fidem.

Iac. Odonell Hiber.

LIBER

LIBER PRIMVS DOCTRINÆ CHRISTIANAE.

De Doctrina, Nomine, & Signo Christiani, ac de Diuisione operis.

CAP. I.

De Doctrina ac Nomine Christiani

MAGISTER.

1. CVM doctrina Christiana necessarissima sit ad omniũ fideliũ animarum salutem: Dic modo, quid sit Doctrina Christiana?

DISCIPVLVS, Doctrina Christiana breue quoddam compendium est, siue summarium omnium illorum, quæ Christus Dominus noster, cùm viam nobis salutis monstraret, docuit.

2. M. Es tu ne Christianus?

D. Sum Dei gratia.

3. Cur dicis Dei gratia?

D. Quia non meis meritis, nec Parentum meorum, aut alicuius terrestris creaturæ, sum Christianus, sed Dei gratia & immensa Domini nostri Iesu Christi misericordia.

AN I. LEADHBHAR DHON TEAGASC CHRIOSTVIDHE.

Ar Theagasc, ar Ainim, & ar Chomhartha an Chriostuidhe, & ar roint na hoibre.

AN I. CHAIB.

Ar Theagasc, & ar Ainim, an Chriostuidhe.

MAGHISTIR.

1. DO bhrigh gur ab riochtanas don vilea Fioreaon an Theagasc Criostuidhe do bheith ar eolas aige chum a shlanuithe: Innis dhamh ciodh è an Teagasc Chriostuidhe?

DISCIVBVL. *As cruiniudh aithchumair & suim an Teagasc Criostuidhe, ar na huile nithibh do Theagaisc & do thaisbein ar Ttighearna Iosa Chriost, dhar stiuradhar Shlighe ar slanuighthe.*

2. Magh. *An Chriostuidhe thu?*

Disc. *A sedhd maille re garsaib Dé.*

3. Magh. *Cread fa nabair tu maile re grasaibh Dé?*

Disc. *Ar son nach lim deigniomhorthuibh fein, na le deigniuhorthibh Mathar, na mo Mhathar, na chreatuir ar bioth talamhuidhe atuim am Chriostuidhe, acht maille re grasaibh Dé & le mór thracaire Iosa Criost ar Ttigharna.*

4. M. A quo accepisti hoc nomen Christianus?

D. A Domino nostro Iesu Christo.

5. M. Quem appellas Christianum?

D. Hominem Christi.

6. M. Quis dicendus est homo Christi?

D. Qui fidem Domini nostri Iesu Christi tenet, quàm in Baptismate professus est, se illius obsequio & seruitio offerens.

CAP. II.

De signo Christiani nempè S. Crucis.

1. M. Quid est signum Christiani?

D. Est signum S. Crucis.

2. M. Quare?

D. Quia ommis Christianus est imago Domini nostri Iesu Christi crucifixi genus humanũ redimentis.

3. M. Quot modis Christianus format hoc signum?

D. Duobus modis, id est, formãdo tres cruces pollice dextro, primò in fronte, secundò in ore, tertiò in pectore, Deum alloquendo.

4. M. Cur te cruce signas in fronte?

Foillsudh ar an Theag. Crioſt.

4. Magh. *Cia o fhuoir tu an tainim ſin Crioſtuidh?*

Diſ. *O Ioſa Chrioſt ar Ttighearna.*

5. Magh. *Cia da ngoirean tú Crioſtuidhe?*

D. Do dhuine le Crioſt.

6. M. *Cia dha ngoireann tú duine lé Chrioſt?*

D. Dhon ti aga fhoil creideamh Ioſa Crioſt, ar Ttighearna aige, do adaimh ſe na Bhaiſte ar ndeanamh offrala dhe fein chum aſheirebhiſe.

AN II. CAIB.

Ar chomhartha an Crioſtuidhe .1. na Naomh Croiſe.

1. M. *Cread é chomhartha an Chrioſtuidhe?*

D. Chomhartha na Naomh Croiſe.

2. M. *Cread an tadhbhar?*

D. Ar an adhbhar gur ab Iomhaighe Ioſa Chrioſt ar Ttigharna croſta ſan Ccrois (ag ſuaſglad an chine dhaonna) an vile Chrioſtuidhe.

3. M. *Ca mheid modh ar a ngnaithighean an Crioſtuidhe an comhartha ſo?*

D. Ar dha mhodh, ag deanabh tri croſa le hordoig na lamhe deiſe, ar tus ar an eadan, na dheaig ſin ar an mbéol, & fa dheoigh ar an vcht ag labhairt re Dia.

4. M. *Cread fa Ccuirean tú an chros ar headan?*

D. Vt

D. Vt Deus à malis cogitationibus me defendat.

5. M. Cur in ore cruce te signas?

D. Vt Deus à prauis locutionibus, & colloquijs me preseruet

6. M. Quare cruce in pectore te fingas?

D. Vt Deus à turpibus desiderijs & malis operibus me liberet.

7. Jndica quomodo & quibus verbis hæc signatio fiat?

D. Dicendo: per signum ✠ sanctæ crucis, de inimicis ✠ nostris, libera nos ✠ Deus noster. Amen.

8. M. Explica nunc secundum modum signationis seu sanctificationis?

D. Consignando nos sanctissimo crucis signo dicimus: *In nomine Patris, & Filij, & Spiritus sancti*, signamusque per modum crucis. Dextera enim frontem contingimus, dicendo: *In nomine Patris*, dein pectus, dicendo: *Filij*, tandem attollimus dexteram, & à sinistro humero ad dexterum progredimur, dicendo: *& Spiritus sancti.* Verbum: *In nomine*, significat vnitatem Dei; dicimus enim: *In nomine*, & non in omnibus; item per illud: *In nomine*, diuinâ potentiâ desig-

D. Da iarraigh ar Dhia mo sheachna ar dhroch smoaintigthibh.

5. M. Cread fa ccuireantú ar do bheól í?

D. Dha iarraigh ar Dhia mo sheachna ar dhroch la bhartuibh, & ar dhroch choimhratibh.

6. M. Cread fa ccuirean tú ar hucht í?

D. Dha irraigh ar Dhia mo sheachna ar dhroch fhónn & ar dhroch oibribh.

7. M. Teisbean damh cionnus & cia na briartha le ndeantar an comhartha beannighthe só?

D. Do nithar ag ragh: maille re sighir † na Naomh Chroise, onar † neas cairdibh, saor sinn † a Thigearna Dia. Biodhmairsin.

8. M. Fuillsigh anois an ttara modh ar a ndentar an comharthugh 1. an coisrioghadh?

D. Dhar ccoisroghadh fein le cõhartha na Naomh Chroise a dermaoid: An ainim an Athar, & an Mhic, & an Spioraid Naomh, Biothmarsin: *or beanmaoid le bárr ar ambaise deise re nar nédan ag rádh.* An ainim an Athar; *na dheaghaidh sin ar an vcht, ag radh, & an* Mhic, *fa dheoigh aistrimaoidh an lamh dheas o an nguolainn cclígus an nguolainn ndeis ag radh* & an Spioraidh naomh, *ag ragh na brethre si* An ainim an Athar, *cialluighthar eaondacht Dé; .1. nach foil acht aoin Día amhain ann, or is an ainimibh adearthaoi da mbeith an iomad Déé ann, fós mailleris an mbreithir vd* an ainim, *cialliugthear na comhachta neamhdha noch atago, haon-*

tur, quæ in tribus personis est sola. Porro verba: *Patris, Filij, & Spiritus sancti*, Trinitatem personarum demonstrant. Verùm consignatio illa, quæ per modum crucis fit, non modo Passionem, sed consequenter etiam Incarnationem filij Dei repræsentat. Progressio autem dextre à sinistro ad dextrum, non verò à dextro ad sinistrum, significat nos per Passionem Domini nostri à transitorijs ad æterna, à peccato ad gratiam, & à morte ad vitam translatos esse.

9. M. Quibus de causis signum crucis fit?

D. Primum quidem fit ideò, vt, contestemur nos Christianos esse, id est, milites Christi Imperatoris nostri, quod symbolũ quoddam & tanquam vexillũ sit, quo milites Christi ab inimicis Ecclesiæ distinguãtur, quales Pagani, Judæi, Turcæ, & Hæretici sunt. 2. Fit hoc signũ crucis etiã ideò, vt diuinũ auxilium in omnibus nostris actionibus inuocemus.

10. M. Quando Christianus vtitur hoc signo?

D. Quando è lecto surgit, aut domo exijt, aut Templum ingreditur, aut mensæ accubat, aut lectum ascendit, aut aliquid

racanach an sna tri pearsanuib. Ag radh an Athar, an Mhic, & an Spiraid Noaimh foilisighthar, *tri Pearsana na Trinoidi. Agus an comharthúdhadh sin do nither na chrois ni he amhain go cciallingheanPais Mhic Dé, acht fós mar do ghaibh sé collann daonna vime. Aistrioghadh iomorro na lambe deise on ngualainn chlí gus an ngualainn ndeis, (& ni hon ngualainn ndeis gus an ngualainn chlí) cialluighidh go rug se o luige gu neart, o shochriochnuightibh go siorruighe acht, o bhás go beatha, o pheaca go greasaibh lena phais sinn.*

9. M. *Ciodh na cuse fa ndeantar comhartha na croise. i. an coisrigo?*

D. *Ar tús do nithar é dha admhail gur Chriostuithe sinn. i. Ruduighe Chriost ar Nimpire & ar Coaptin, or asi an Chros libre & comhartha le naitheantar an Criostuidhe tar eascairdibh an chreidimh & na Heagluise, mar ataid na Gintilig, na Paganuig, na Húil, na Turcaig, & na Hericigh. Aris doninid an coisreagadh a garim cobhartha an Choimdhe in ar nuile ghniomharthibh.*

10. M. *Catrath as indeanta don Criostuidhe an coisreaga?*

D. *Ag eirghe dha leabaidh, ag dul amach as an Tteach, & ag tilligh tar ais, ar ndul dhon Teampul, chum búird, & do cholladh, ag tionnsgna an vile nith as mean lés do*

opus

opus incipit, aut cum se senserit in aliquo periculo, aut necessitatate, vel in aliquâ tentatione existere.

11. M. Cur hoc signum tàm frequenter fit?

D. Vt simus vigilantes armatiq; aduersus nostros teterrimos hostes, qui semper & vbiq; nobis aduersantur.

12. M. Qui hostes sunt isti?

D. Diabolus, Mundus, & Caro.

13. M. Habet ne crux contra hos aliquam virtutem?

D. Habet: nam diabolus pertimescit, & profugit ab eodem, vti malefici supplicij locum videntes, contremiscunt. Liberatur itaque homo sæpissimè per hoc signum crucis à multis, tàm spiritualibus, quàm temporalibus periculis, si eius vsum fide vera, & diuina misericordia, fiducia exerceat.

14. M. A quo crux hanc virtutem accepit?

D. A Dño nostro Iesu Christo qui eos in ea suâ morte deuicit.

15. M. Cùm adoras crucem quid dicis?

D. Dico: Adoramus te Christe & benedicimus tibi, quia per sanctam crucem tuam redemisti mondum; vel sic: Adoro te sandheanamh, & gach vair muthochas se é fein anguasacht, accathughadh, a riochtanus, no a bperiacail ar mbioth.

11. M. Cread fa ndeantar an Chros co minic sin?

D. Chum bheith aireach, follamh, aramaltha an aghaidh ar neascairiad ata ann gach ionad & ann gach ám ag deanamh an ndichill cogaidh & Catthuighthe inar naghaid.

12. M. Cia na heascarde sin?

D. An Diabhul, an Saoghal, & an Cholan.

13. M. An fhoil brigh na subhailce ar bith ag an Ccrois, na naghaid sin?

D. A t.i go Deimhim, or gabha eagla & criothnughadh an Diabhul ag facsint an chomhartha so na Croise & tethig vadha; amhail chrighid lucht na migniomh ag faicsin turnuithe an dligh no ionad na pene, no an smachtaithe. fós as ró mhinic malle re fioghair na croise shaorthar duine o oilomada piriacal Spioradaltha & saoghaltha, maghnaithiann íle creideāh diongmhaltha & le dochas a mór throcaire Dé, & a luoaighacht Iosa Chriost ar Tthigharna.

14. M. Cia o fhuair an Chros an brigh & na subhailce sin?

D. Fuair o Iosa Chriost ar Ttigheārna le ruga buodha ortha inte le na bhás.

15. M. An tan adhras tú an chros, cread a deire?

D. Adeirim: Adhramaoid tú a Chriost & beānuighimid tu ar an adhbhar gur fhuascail tu le ad Naomh Chrois fein an Domhan; no ar an modh elle so: Adhraim thu a

&ta crux in quâ Saluator noſter crucifixus fuit.

CAP. III.

De Diuiſione doctrinæ Chriſtianæ.

1.M. QVæ & quot oportet Chriſtianum ſcire vt ſaluetur, cùm ad vſum rationis peruenerit?

D. Quatuor ſunt, ſcilicet, ſcire quid credere, quid orare, quid operari, quidque recipere tenetur.

2. M. Quomodo ſcias quid credere debes?

D. Symbolum Apoſtolorum ariculoſque fidei ſciendo.

3. M. Quomodo ſcias quem orare debes?

D. Orationem Dominicam preceſq; Eccleſiæ ſciendo, quibus declaratur quis orandus ſit.

4. M. Quomodo ſcias quid operandum ſit?

D. Mandata Dei & Eccleſiæ & opera miſericordiæ ſciendo.

5. M. Quomodo ſcies quid accipere debes?

D. 7. Sacramẽta (quæ à Chriſto Dño noſtro Eccleſię ſuæ ſanctę inſtitutat & radita ſint) ſciendo.

6. M. Præter iſtas quatuor partes quas vnumquemque ſcire

Foillſudh ar an Theag. Crioſt.

Naomh Chros in ar croſadh ar Slanuightheoir.

AN III. CAIB.

Ar roint an Teagaiſc Chriostuidhe.

1.M. *Cia & ca,mheid ní ata dfiachaibh & as riochtanas don Crioſtuidhe do bheith ar eolas aige (chũ a shlanuigthe) iár tteacht chuũ ceille & chũ deiſcrede dho?*

D. *Cheithre nithe. 1. fios cred chreidfeas, cread ghuighfeas, cread oibreochas, & cread ghlacfus.*

2. M. *Cionnus bhias a fhios agad cread chreidfeas tú?*

D. *Fios Chree na Napoſtol, & Artigail an Chridimh dho bheith agam.*

3. M. *Cionnas bhiás afhios agad créad Ghuidhfeas tú?*

D. *Fios na Paidre & vrnúighthe na Heagluiſe (in a fhoillſighthear cia as ccoir do ghuidhe) do bheith agam.*

4. M. *Cionnus bhias a fhios agad cread oibreochas tú?*

D. *Fios Aitheanta Dé & na Heagluiſe & oibreacha na Trocaire dho bheith agam.*

5. M. *Cionnus bhias a fhios agad cread ghlacfas tú?*

D. *Fios na Sacrament do thionſgain & do orduigh ar Slanaithóir & ar Ttigharna Ioſa Chriost, & do fhaguibh ar laimh na Heagluiſe do bheith agam.*

6. M. *Leith a muith dona cheithre nithibh ſo ata dfhiachuibh ar an vile dhuine*

opor-

oportet ; ſcis ne aliquid aliud, quod Chriſtianus ſcire debet?

D. Sunt alia quædam ſcitu neceſſaria, quę ad finem noſtrũ, quem adipiſci cõtendimus, beatitudinem ſcilicet, maximè conducunt: vt ſunt virtutes ac vitia; item bona opera ac peccata. Tametſi enim de his in coufuſo, dũm Symbolum Apoſtolorum, ac decem Præcepta explicaremus egerimus : conducibilius tamen iudico de illis diſtinctè, & in particulari diſſerere.

7. M. Da qnæſo aliquod exemplum, ſeu ſimilitudinem, per quam melius neceſſitatem harum partium intelligam?

D. S. Aug. *ſer. 22. de verb. Domini*, deſumit ſimilitudinem à domo: quia quemadmodum ad ſtructuram domus neceſſaria eſt fnndamenti collocatio, deinde murorum inædificatio ſubſequitur, ac denique tecti impoſitio & varia inſtrumenta: perinde quoq; ad ſtructuram ſalutis in anima noſtra faciendam opus eſt fundamento fidei, muris ſpei ac tecto charitatis: inſtrumentis denique, que ipſa ſanctiſſima Sacramenta ſunt.

dho bheith aige, an eolach dhuit ni ar bioth elle ag a fhoil dfhiachaibh air a fhios do bheith aige?

D. *At aid nithé elle ann as riochtanas don Chriostuidhe do bheith aige, & as vireasbuch dh ũ na ſlainte ſiorruidhe. 1. fiós na ſubhailchie & na nduailcdhie: bioth (le toil Dé) go ttrachtfam ſan Ccrée & ann ſna Haitheantaibh ortha, tar a cheann ſin, do cithear dhamb gur ab iomchuibheach tracht ortha fá leith.*

7. M. *Taisbein ſompla no coſmhalacht na fearde tuigfear riochtanus na nithe reimhraite ſoin?*

D. *Glacaid S.* Auguſtin *coſmhalacht an Tighe mar Shompha, or amhail chum an Tighe do thogbhail ni folair an fundament do dhealabhadh, na dheaghaidh ſin, naballuidhe do dheanamh, & fa dheré dión do chur os a ccion & ag cur moran fearas tighe: & gléis ann: ar an modh ccenna chũ aitribh na ſlainte do oibriughadh in ar nanamaibh, as riochtanas fundament an Chreidimh, balluidh an Dochuis, & dion na Carthanacht & fa dheire a ſiad na Sacrament na gleis & an fearaſtighe.*

LIBER

LIBER SECVNDVS.

DOCT. CHRIST.

In quo explicantur ſupradictæ quatuor partes per ſuos tractatus, vnaquaque in particulari.

TRACTATVS I.

De Symbolo Apoſtlorum & articulis fidei.

CAP. I.

De Symbolo Apoſtolorum.

MAGISTER.

1. CVm Doctrinam Chriſtianam incipiamus, quæſo recita Symbolum Apoſtolorum?

D. Faciam libenter ſic:

1. Credo in Deum Patrẽ omnipotentẽ Creatorẽ Cœli & terræ.

2. Et in Ieſum Chriſtum Filium eius vnicum Dominum noſtrum.

3. Qui conceptus eſt de Spiritu ſancto, natus ex Maria Virgine.

4. Paſſus ſub Pontio Pilato, crucifixus, mortuus, & ſepultus.

5. Deſcendit ad Inferos, ter-

AN II. LEADHBHAR

DHON TEAG. CHRIOST.

In na fhoillſiathar na cheithre cota reimhrate .1. tracht fa leith ar gach cuid a ca.

AN I. TRACHT

In na fhoillſithar Cré na Neapoſtal & artigail an creidimh.

AN I. CAIB.

Ar Chre na Neapoſtal.

MAGISTHIR.

1. *Thionſgnamair an Teagaſc Chrioſtudhe, abair Cré na Neapoſtal?*

D. Adear le dea thoil mhaith mar ſo.

1. Creidim an Dia Aithair vileachombachtach Cruithaighthoir Nimhe & Talamhan.

2. Agus an Ioſa Chrioſt a aon Mhac Soin Ttighearna.

3. Do gabhadh an Spiorad Naoim, dorug Muire ogh.

4. Do fhuláingh Páis fa Phoint Piolait, do croſadh, fuair bás, & do hadhlacadh.

5. Do Chúaid ſios dona Hiofreanúibh, do

tertiâ

tertiâ die reſurrexit à mortuis.

6. Aſcendit ad Cœlos, ſedet ad dexteram Dei Patris omnipotentis.

7. Jnde venturus eſt iudicare viuos & mortuos.

8. Credo in Spiritum ſanctũ.

9. Sanctam Eccleſiam Catholicam, Sanctorum communionem.

10. Remiſſionem peccatorum

11. Carnis Reſurrectionem.

12. Et vitam æternam. Amen

2. M. Quis fuit auctor Symboli?

D. Apoſtoli, qui illud compoſuerunt poſt Chriſti Aſcenſionem, nam ipſemet Deus hos articulos ſuos Apoſtolos docuit, Apoſtoli vero Eccleſiam: Eccleſia autem tradit & docet nos quotidie.

3. M. Quare illud Eccleſia nos docet?

D. Ad nos in fide confirmandos.

4. M. Et tu quare illud recitas?

D. Ad fidem Chriſtianam profitendam.

5. M. Quando quidem fides eſt primum illud quod Chriſtianus ſcire debet; indica mihi quid ſit fides?

do aitherig an treas láo ó mharbhuibh.

6. *Do Chuaidh suas ar Neamh, a tana shuighe ar deis Dé Aithar vileachomhachtuigh:*

7. *As san tiocfas do dhenamh breithémhnuis ar bhióibh & ar mharbuibh.*

8. *Creidim san Spiorad Naómh.*

9. *San Naóimh Eagluis Chatolice á Ccumann na Naómh.*

10. *A maitheámhnus na bpeacúdhe.*

11. *An eiseirghe na Colna.*

12. *Agus san Mbeáthaidh Siorrúidhe. Go firneach.*

2. M. *Cia an Tughdar do rinne an Chrée?*

D. *Na Hapostail do rinne í tar eis Chriost do dhùl ar Neámh, ag dúl dhoibh do shenmoir an Tsuibhsgeól ar feadh an domhain, or á se Chriost fein do theaguisg dháibh í: & na Hapostail dhon Eagluis: & atá an Eagluis da Téagasc dhúinne go laoétheámhail.*

3. M. *Créad fá ttéagasgann an Eaglúis dhúinn í?*

D. *Chum ar 'ndeánámh diongmhálta seasmhach inar ccréideámh.*

4. M. *Agus cread fá nabair tusáí?*

D. *Do admháil an chroidimh Chriostuidhe.*

5. M. *O se an créideámh céad ní as córtha don Chriostuighe do bheith aige ar eólus innis dhámh ciódh an ni é an Créideamh?*

D. Fides eſt virtus à Deo infuſa; per quam firmiter credimus omnia quæ à Deo nobis reuelata ſunt, & per Eccleſiã credenda propoſuit, tametſi difficiliora ſint, omniq; rationi naturali ſublimiora.

6. M. Cùm dicis, quod per Fidem credenda ſunt omnia illa quæ Deus præcipit & Eccleſia docet? Indica ſi vidiſti Deum Trinum & vnum? Et an vidiſti Dominum noſtrum Jeſum Chriſtum de Cœlo in ventrem B. Mariæ Virginis deſcendentem, & ex ea natum, & eundem Dominum patientem, moriẽtemq; & ad Inferos deſcendentem, nec non à mortuis reſurgentem, & ad Cœlos aſcendentem, ſedentemque ad dexteram Dei Patris omnipotentis? Vidiſti ne etiam Spiritum ſanctum deſcẽdentem ſuper eum, cùm à Joanne in Jordane Baptizatus eſſet, & ſuper Mariam Virginem, & Apoſtolos, cæteroſq; Diſcipulos Dominica Pentecoſtes deſcẽdentẽ?

D. Non vidi: tamen æquè firmiter & conſtanter omnia illa credo, ac ſi oculis meis corporeis clariſſimè illa vidiſſem.

7. M. Cur tam firmiter ea quæ non vidiſti credis?

Foillſudh ar an Theag. Crioſt.

D. Subhailche iar na dórtadh ó Dhía orínn lé na Ccréidimid go ſeaſmhach deangmhálthagach à tteiſbeanánn Diá & chuireás à Neaómh Eglúis féin ſios Dúinn, bioth go mo ró dhoracha iad & fós go mbedis ós Cíonn an vile reſuín nadúrtha.

6. M. O à deire gur máille ris an Ccréideámh as in chreite dhuin go hiomlán gach afhográn Diá, & teagaſcas an Eaglúis? Innis dhamb an fhaca tú ar Tthighearna Dià ina thri pearſanaibh & in aón Dià amhàin firineàch? Agus an fhacatú ar Tteighearna Ioſa Chrioſt ag túrling ó Nimh à Mbrúinn na Hoigh Mhuire? Agus an fhaca tú í dha bhreith? An fhaca tú fós an Ttighearna ceanna ag fulang Paiſi, ag faghail Báis, agus ag túrlaing ſiós dona Hiofrionnaibh, & ag dul ſuos ar Neàomh, ag ſúidhe ar deis Dé Aithar vileachómchatuig? An fhacais fós an Spiorad Neaómh à turlaing ar an Ttighearna ceanna iar na Bhaiſte lé Eóin à Sruth Iordain, na ar an ogh Mhuire, & ar na Hapoſtail, & ar an Ccuid ele dona Diſciobulaibh Domhnach Cincíſe?

D. Ni fhacas go deimhin, cidheagh creidim ſin vile amhail agus do chiſinn iod go hiomlan lem shulibh corpurdha go ſoleir.

7. M. Cread fa ccreidean tu iad chomh deangmhaltha ſin & gan à fhaicſini duit?

D. Quia

D. Quia Deus ea reuelauit & oſtendit, Eccleſiaq́; ea credenda proponit: mandatq́ue Deus, & quia impoſſibile eſt Deum mentiri, aut Eccleſiam falli; ideò credo multo firmius, quam ſi ea omnia oculis corporeis viderim.

8. M. Quæ ſunt quæ tenes & credis vt Chriſtianus?

D. Omnia illa quæ ſanctaMater Eccleſia Catholica Romana docet & credit.

9. M. Quæ ſunt iſta quæ tu & Eccleſia creditis & tenetis?

D. Credimus & tenemus articulos Fidei vt in Symbolo cõtinentur.

CAP. II.

De articulis Fidei & primo ſpectantibus ad diuinitatem.

1. M. QVot ſunt articuli fidei?

D. Sunt 12. ſecundum numerum Apoſtolorum, ſecundum verò myſterium in illis incluſum ſunt 14. ſcilicet 7. qui tractant de vnitate Diuinæ naturæ, de tribus Perſonis, SS. Trinitatis, deq́ue operibus ac Dei beneficijs in nos collatis. Alij verò 7. de SS. Domini noſtri Ieſu Chriſti humanitate tractant vt in capite ſequenti explicabitur.

D. Do bhrigh go norduigheam Dia dhuim a ccreideamhain, & ar lorg Dé aithnidh & fogra an Eagluis dhuin é, & do bhrighe nach fedir Dia dho mhealladh, na fos dho breag do dheanamh: Marſin nach fedir a Neaomh Eagluis fein na ſinne dho mhealladh ar ſon na Ndeamharruin Neaomhdha ſo dho chreideahuin, da reirſin cuirig an Eagluis ſios duin accreideamhain gan chountubhairt ar bioth.

8. M. Cread à ta agad & chreideas tu mar Chriostuidhe?

D. An vile ni chreideas & Theagaſcas an Eagluis Chatolice Romhanach.

9. M. Cia na nithe ata agadſa & ag an Eagluis & chreidithi?

D. Cridimid & ataid aguim Artigaoil an chreidibh, mar ataid ſios ſan Ccrée.

AN II. CAIB.

Ina trachtar ar Artigoaluibh an Chreidimh & go hairighthe ar na Hairtigoaluibh thrachtas ar an Ndioacht.

1. M. CA mheid Artigoail ſan Neaomh chreideamh?

D. Ataid dha Artigail deag ann do reir vimhir na Neapoſtel do chuir amhach an chré, & do reir an deamhairruin ata into aſtig go ſoloatheach, ataid 14 ſan chredeamh .1. 7. Nartigail thrachtus ar Eaondacht na Nadura diadha, ar thri pearſanaibh na Trionoide, ar Thiodhlaicibh & ar oibreachaibh Dé dhuin, & na 7. Nartigoail ele ar Neaomh dhaonacht Ioſa Chriost ar Ttighearna thracht a ſiad famar fheilſiothar ſan chaibidil ſo nar ndiaigh.

2. M. Recita illos 7. Articulos spectantes ad vnitatem diuinæ Naturæ, ad tres personas Sanctissimæ Trinitatis, nec non ad opera & beneficia Dei in nos?

Foillsudh ar an Tteag. Crioſt.

2. *Abair na 7. Nartigoail ſin thrachtus ar aondacht na Nadure diadha, & ar thri Pearſanuibh na Trionoidi, ar oibreachaibh, & ar thiodhlaicaibh Dé dhuinn.*

D.	1.	Vnum ſolum Deum verum omnipotentem æternum.		D.	1.	*Go fheil aon Dia amhain vleachomhachtach Siorraigh ann.*
	2.	Eundem Deum Patrem æternum.			2.	*Gur ab Aithair Siorraigh é.*
	3.	Eundem Deum Filium æternum.			3.	*Gur ab Mac Siorraidhe é.*
Credere	4.	Eundem Deum Spiritum ſanctũ æternm.	*eſſe*	Achredeamh	4.	*Gur ab Spiorad Naomh Siorraighe é*
	5.	Eundem Deum Creatorem.			5.	*Gur ab Chruthaithoir é.*
	6.	Eundem Deum Saluatorem.			6.	*Gnr ab Slanuighthoir é.*
	7.	Eundem Deum Glorificatorem.			7.	*Gur ab Gloraighthoir é.*

3. M. Quid recitaſti?

D. Articulos Fidei.

4. M. Quos vocas Articulos Fidei?

D. Fundamentum Doctrinę Chriſtianæ.

5. M. Quare Articuli Fidei inſtituti ſunt?

D. Vt homini ſubminiſtretur credibilium veritatum Doctrinæ Fidei compendium, ad declarandam quæ ſpectant ad Naturam Diuinam & Chriſti humanitatem.

3. M. *Cread à dubhrais?*

D. *Artigoail an Chreidhim.*

4. M. *Cia dha ngoirean tu Artigoail an chreidimh?*

D. *Do Fhuonnement an Teagaiſc Chriostuidhe.*

5. M. *Cread far horduigh artigoail an Chreidimh?*

D. *Chum go tteisbeanfuidhe ſuim aitghearr an chreidimh, & na ni. he bheaneat ris an Naduir Dhiadha, & re daonnacht Chrioſt, dhon duine.*

6. M.

6. M. Cùm ita ſit, vt ais, explica modo quid ſit Deus?

D. Quod inquiris eſt difficillimum, non ſolum mihi, ſed omnibus creaturis id explicare: tamen quantum capere poteſt capacitatem fragilitatis humanę naturę permittente Deo, aliquid dicam ſic: Deus tantumdem eſt, ac res aliqua omnes res creatas longè trāſcendēs, quę, nec principium, nec finē habet, ſed ſemper fuit, & erit omneſq; alias res ab ipſo ſunt creatæ, eaſque conſeruat, & gubrnat; qui præ omnibus ſit altiſſimus, ſit pulcherrimus, ſit nobiliſſimus, potentiſſimuſque Dominus rerum omnium: & is Deus vocatur, qui vnus verus ſolus Deus eſt, ſiquidem non niſi vna vera Deitas eſſe poteſt, hoc eſt, vna ſolaque natura & eſſentia, infinitè potens, ſapiens, bona, fortis, prudens &c. principium & finis omnium rerum.

7. M. Quid eſt Trinitas?

D. Eſt ipſa Deitas quæ inuenitur in tribus Perſonis, nempè: Patre, Filio, & Spiritu ſancto, trina, quo ad perſonas, vna verò, quo ad naturam, & eſſentiam, quam eandem ſortiuntur vna illæ tres diuinæ perſonæ.

6. M. Os amhlaidh ſoin ata mar à deire, foillſig à nois cread an ni é Dia?

D. As ró dheacair (ní dhamhſa amhain acht dhon vile creatuir) an ní shireas tú dho fhoillſiúdh gidheagh an mheid roitheas comhachta na tuicſina ſobhriſti na nadura daonna (lé comhair, & lè fulang Dè) adear began arſin, marſo: Ionann Dia rè radh, & ní ata ós ciónn an vile ní dhar cruithuiagh, & ata ſe gan tús, gan dereadh, acht ata ann riàmh, & bhias choiche, & as è dorinne an vile ní ele, chothuigheas, & ſtiuras iad; aſe as ró aoirde as ró bhreadhtha, as ró voúſle, as ró chómhachtuighe, & as ró mhórdha ànn, ard Tigheàrna na nuille neith; & as de ſo amhain goirthear Dia noch atà an aon Dia amhain fhreneach, dorcir nach feidir do bheith ann acht aon diaocht amhain .i. aon nadúir & Bheith aonracanach, do Chriachnuithe vilechomhachtach, tuicſeanach, eagnuigh, maith, neartſur &c. tús & crith na nuille nieth.

7. M. Ciodh an ní an Trionóid?

D. An Diaocht chenna ata anſna trí Pearſanuibh .i. an Aithar, an Mhic, & an Spioraid Naoimh, à trí à hpearſanuibh, & aonda à Naduir, & ambeith, noch ata anſna trí Pearſanubh Neamhdha amhain ghaonracanach.

8. M. Quis est Pater omnipotens?

D. Est prima persona Diuina, quæ vnicum Filium genuit, æqualem sibi in essentia & substantia, & in persona distinctum.

9. M. Quare Deus Pater vocatur?

D. Quia reuera Pater est sui vnigeniti Filij: deinde quia Pater est omnium bonorum, non per naturam sed per adoptionem: denique quia Pater est omnium Creaturarum, non per naturam & adoptionem, sed per creationem.

10. M. Quis est Filius?

D. Est secunda persona diuina: tantum à Patre æterno genitus, per quem omnia creata facta sunt.

11. M. Quis est Spiritus sanctus?

D. Est tertia persona sanctissimæ Trinitatis à Patre, Filioq; procedens, veruſque Deus cum Patre & Filio: imo Deus ipsemet, quia nimirum cum Patre & Filio pari Diuinitatis est.

12. M. Est ne Deus vna persona sola?

D. Equidem non, sed tres personæ distinctæ & vnus verus Deus.

8. M. *Cia he an Taithair vileachómhachtuch?*

D. *An chead Phearſa dhon Diocht, do ghin an Mac amhain ionann & coſmhuil ris fein ambeith & aſubſtaint & idirdhealuithe à bpearſain.*

9. M. *Cread fa ngoirthar Aithair do Dhia?*

D. *Ar an adhbhar gur ab Aithair à aon Mhic amhain fein é: fós gur ab é Aithair na ndheadhaoine vile è & na fhioren, ni doreir nadure, acht do reir thoghtha & arthlinnais: ina cheann ſin aſé Aithair gach ni dhar cruthiagé, ní do rèir nadúre na toghtha, acht do rèir chruthuighthe.*

10. M. *Cia he an Mac?*

D. *An tara Pearſa dhon diócht iàr na ghineamhuin ón Aithair shiorruidhe à mhain noch gur mailleris do rineadh gach ní dhar cruthúigheadh.*

11. M. *Cia he an Spiorad Neaómh?*

D. *An treas Pearſa dhon Trionoid tig & gluóſeas ón Aithair & ón Mac, & as Dià ſirinèach é mar an Aithair & mar an Mac, mar as àon diocht amhàin ata vnta à ttriur.*

12. M. *An aón Phearſa amhain Dia?*

D. *Niheadh go deimhin, acht trí Phearſana idirdhealuighthe, & aón Dia amhain firenęaċh.*

13. M.

13. M. Vtrum Pater sit Filius aut Filius sit Pater?

D. Equidem non.

14. M. Vtrum Spiritus sanctus sit Pater aut Filius?

D. Minime verò.

15. M. Quamobrem?

D. Quia licet sit vnus Deus, (vt dictum est) non tamen vna persona, sed 3. personę distinctę.

16. M. Vtrum aliqua persona Trinitatis præcedat, aut superet cæteras ætate, potentiâ, aut bonitate aliquâ?

D. Nequaquam, nam eadem essentia, eademque diuinitas, & potentia cum cæteris attributis quæ in Patre sunt, inueniuntur etiam in Filio & Spiritu sancto; itaque tres personæ sunt, nam vna Patris est, altera Filij, tertia Spiritui sancti: vnus tamen Deus est, & omnes tres personæ vnam solam Deitatẽ, vnam essentiam, vnam potentiam, sapientiam, infinitam, bonitatemq; habent; aliter si vna trium personarum præesset cæteris, illæ personæ Deus verus appelari nõ possent.

17. M. Ex tuis verbis intelligo vna personarum Trinitas aliam non excellere?

D. Verum est, quia eandem excellentiam, essentiam, & glo-

13. M. *An Mac an Taithair, no an Aithair an Mac?*

D. *Niheadh go deimhin.*

14. M. *An Aithair, no an Mac an Spiorad Neàomh?*

D. *As deimhin nach headh.*

15. M. *Cread an tadhbhar?*

D. *Ar an adhbhar bìoth gur ab aòn Día amhain è (maraduramair) ní aòn Phearsa amhain acht trí Pearsana idirdhèalùighthe è*

16. M. *An fhoil bàr aòise, còmhachta, cùmais, gloire, nà maitheasa ar bioth ag aòn Phearsoin don Trìonoid tar achèile?*

D. *As deimhin nàch foil, or an diocht cheanna, an bheith an tsubstaint, Comhactha, fare gach maithele dhoithcriochmuigthe ata san Aithair, do geibhthear san Mac & san Spiorad Neaomh iad; ar an 'adhbhar sin, as trí Persana iad, mar ata Pearsa an Aithar, Pearsa an Mhic, & Pearsa an Spioraid Neaoimh, gidheagh as aon Día amhain è, or as aon diocht, aon bheith, aon naduir, aon chomhachta, aon eagana, aon aois, & aon mhaith dhoith chriochnuithe ata ag trí Pearsana na Trionoide; or ar chail ele dha mbeith aon Phearsa dhon Trionoid ni bù chomhachtuighe na an dá Pheasain ele nir fheidir fior Dhia do gharim dhon na Pearsunaibh buludh comhachta.*

17. M. *Tuigim as do bhrearthaibh nach foil bàr ar bioth ag Phearsanaibh na Trionoide tar à chele?*

D. *As fior sin do bhrigh gur ab ionan voaisle, naduir, glore, & substaint ata*

riam

riam tres personæ diuinæ & substantiam habent.

18. M. Quare Deus vocatur omnipotens?

D. Quia hoc nomen est vnum ex diuinis nominibus Deo proprijs: & hoc loco conueniẽtissimè Omnipotens vocatur, ne nos difficulter ad id credendum duceremur, quod ipse Cœlos, terramque condidisset ex nihilo, quemadmodũ sequentibus verbis aperitur. Quippè illi, qui omnia facit, quæ vult, ideòque Omnipotens est, quia ei nihil difficilè esse potest.

19. M. Cùm certum sit Deũ mori, aut peccare non posse: sic rogo vtrum omnia possit?

D. Respõdeo, quod posse mori & peccare non potentia, sed impotẽtia sit, ac si de milite quopiã pugnace diceretur, quod posset omnes vincere, nec vinci quidẽ ab vno, nihil sanè illius fortitudini detrahitur, dicendo, quod vinci non possit: quoniam vinci posse fortitudo non est, sed debilitas.

20. M. Quare Deus Creator vocatur?

D. Quia omnia ex nihilo creauit, nempè visibilia & inuisibilia & omnia creata regit, gubernat atque

a ca mar aduramar nois.

18. M. *Cread fa ngoirthar do Dhia vilea chombachtach?*

D. *Ar an adhbhar go fhoil an tainim sin ar nahainmannuibh neaomdha as dilse do Dhia & goirthear ann so vileachombachtach go ro oireamhnach deth chũ nach beith docul aguinne à Chreideamhuin go ndearna se Neaomh & Talamh do neimh ni, mar as ail leis, & nach feil ni ar bith no dhocul air ar an adhbhar sin ata se vileachombachtach*

19. M. *Os fior nach feidir lé Dié Bás dfulang, na Peacca dho dheanamh: mar sin innis dhamb an fuil se vileachombachtach?*

D. *Mo fhreagra arsin, bheith comusach ar bhas dfulang, no ar pheaca dho dheanamh ni Cumas éacht michumas: amhail adearbaidh re Cura, no re a Gaisgidheach go Cclaoifeadh gach nduine, & go mbeith scin do chaloite ó aoin neach ni mistide à chlu bheith do chluite, or ni neart bheit so chluite, acht luigi & anbhaine.*

20. M. *Cread fa ngoirthear do Dhia Cruithaithoir?*

D. *Ar an adhbhar go ndearna se an vile ni sofhaigse & dofhaigse do neimh ni, & go stiurann, go riaghlan & go ccomeadan eiad*

atque conseruat, & ille omnia in nihilum reducere potest, & ideò dicitur Creator Cœli & terræ, quia hæc sunt duæ partes mundi principaliores ; vna quidem superior quàm Angeli inhabitant : altera verò inferior in qua homines degunt : quia & hæ principales creaturæ sunt, quibus reliquæ omnes inseruiant: quemadmodũ ambæ (eo, quod ex nihilo creatæ sint, & ad tantã dignitatem euectæ) ad seruiendum Deo sunt obligatæ.

21. M. Cur Deus hominem creauit?

D. Vt homo ipsum solum Deum verum agnoscceret, & amaret, illiqúe soli seruiret : nam qui eum non agnoscit nec diligit, non solum vita æterna priuabitur, sed etiam æternis pœnis condemnabitur.

22. M. Sic qui vult saluus fieri debet diligenter conari, vt Deo placeat ac inseruiat?

D. Verum est, quia nihil magis homini incumbit quàm Deo seruire : sin minus fecerit in æternum condemnabitur, vt dictum est, & si ita contigerit melius esset homini illi, si natus ac creatus non fuisset.

23. M. Quare Deus Saluator vocatur.

le na mhor mhaith fein, & gur ab leis fein à mhain as feidir an iompo aneimh ni ; as vime ghoirthar cruithaithoir Nimhe & Talamhan de, do bhrigh gur ab iad so dha chuid as priunsapaltha dhon Domhan : an chead chuid aca asi as vachtruighe ina mbid na Haingil & na Neaoimh : an ait ele as iochtruidhe as inte ataid na daone ; or asiad na Haingil & na Daoine Creaturidhe as vosle & as priunsapaltha dar chruthaig Dia & ataid in na Nuochtaranaibh ar na créatúribh ele, ar afhoil dfiachaib aserebhis do anambh, & orthasan areaon do Dhia amhain (do bhrigh gur chruithaidh iad à reaon so neimhni, & ina chomh ard sin do cheim & do ghradam & do onoir) ata dhuolach ortha serebhis do dheanamh dho

21. M. *Cread far cruthaidh Dia an duine?*

D. *Chum an duine dhá admhail, dhá aithne, & dhá ghrádh mar dhia fhirineach, ag serebhis dho fein amhain ; or gibe nach aithneann & nach graidhean é, ni he amhain go mbia Flaitheamhnas druite rein vcht, acht biaigh damanta do shior an Iofrioann.*

22. M. *Marsin gibé lé na méan ashlanughadh ni fulair dho Dia dho ghradh & à sherebhis do dheanamh go ro dhichillech druthachtach ?*

D. *As fiór sin, or ni fhoil ar bith ni as mo bheanas ris an nduine na Dia dho ghradhad, & à sherebhis do dheanamh, or mona ndearna, biaigh damantata, do shior mar do reamhradh.*

23. M. *Créad fángoirthar Slanuithoir do Dhia ?*

D. Quia

D. Quia nos liberauit à captiuitate & seruitute diaboli; ac demùm remissionem peccatorum nostrorũ omnium, & gratiã concessit, & posteà gloriã prestabit.

24. M. Vnde Deus mouetur ad elargiendã nobis suã gratiã?

D. Immensâ suâ misericordiâ ac bonitate, ac meritis Domini nostri Iesu Christi?

25. M. Quid vocas gratiam?

D. Quandam qualitatem seu virtutem supernaturalem animę diuinitus infusam, reddentemq; ipsam animam sanctã & gratam Deo, qua qualitate & virtute filij Dei & Cœlorum hæredes efficimur.

26. M. Quibus medijs ad gratiam perueniemus? eaque accepta proficiemus?

D. Orationibus assiduis Deum rogando per suam immensam misericordiam, infinitam bonitatem per merita Domini nostri Iesu Christi, & Sacramentorum dignè sumptionem, nos in bonorum operum viam dirigentium & gubernantium.

27. M. Quare Deus Saluator vocatur?

D. Quia omnibus in eius gratiam permanentibus suam gloriam, nempè vitam æternam, elargitur.

D. Do bhrigh gur shaor se sinn ô bhruid & ô bhith sherebhis an diabhuil, & go ttabhuir grasa & maitheamh ar bpeacaidhe dhuin; & na dheaigh sin go ttiuraigh dhuin glore.

24. M. Créad ghluosias & tharingeas Dia do thabhairt à ghras duinn?

D. A mhor mhaith & à mhor throcaire fein, & luaigheacht Iosa Chriost ar Ttighearna.

25. M. Ciodh dá ngoireann tu grasa?

D. Do chaliacht dhairighthe, no dho shubhailche os cionn nadurach dhorteas Día sán anam lé ndeantar neaomhtha tainneamhach do Dhía é: leis an Ccaliacht cheana & léis an subhailche do nithear clann Dé & aoighridhe Fhlaitheamhnuis dinn.

26. M. Ciodh na medhoin lé ttiochfam chum na ngras, & lé racham à mbeiseach deis ashaghl..?

D. Lé gnaith vrnuighthe à guidhe Dè maille ré na mhor mhaith fein dhochriochnaighthe, & le na mhor throcaire fein; & tre an luaigheacht do thuill ar Ttigheana Iosa Chriost dhúin, aglaca na Sacrament; go maith diomgamhaltha stiuras & dhirouigheas sinn chum slighe na ndeagh oibreach.

27. M. Cread fá ngoirthar Gloraithoir do Dhía?

D. Ar an adhbhar go ttabhair sé glorí dhon ti ghnachonuis na ghrasuibh.

CAP.

CAP. III.

De articulis Fidei qui ad sanctam humanitatem Domini nostri Iesu Christi spectant.

1.M. COgnitâ iam explicatone articulorum Fidei ad diuinitatem spectantium: Recita nunc 7. articulos ad sanctam humanitatem Domini nostri Iesu Christi pertinentes?

Credere.

1. D. Dominũ nostrum Iesum Christum assumpsisse humanitatem Spiritu sancto cooperãte in vteroB. Mariæ Virginis, absque vllo viri commertio.
2. Eundem Dominum natum esse exMaria Virgine, quę semper ante partum, in partu, & post partum Virgo permansit.
3. Quod passus, mortuus, & sepultus fuerit, ad genus humanum redimendum.
4. Quod descẽdit ad Inferos, educens secũ animas SS. Patrum qui ipsius aduentum expectabant.
5. Quod à mortuis tertiâ die resurrexit.
6. Quod ascendit ad Cœlos, & sedit ad dexteram Dei Patris omnipotentis, in

AN III. CAIB.

Ar na Hairteagaluibh trachtas ar Naoimh Dhaonnacht Iosa Chriost ar Tighearna.

1.M. ODsheoillsighis na Hairtiogaill labhras ar an Ndioacht abair à nois na seachtNairticil thrachtas arNaoimh Dhaonacht Iosa Chriost ar Tighearna?

A Chreidamhain.

1. D. Gur ghaibh Iosa Chriost ar Tighearna colann daonna vime à mbroinn na Hogh Mhuire maille re cómhoibriughadh an Spioraid Naoimh, gan chomluadar fhir.
2. Gur rug Muire oigh è, & í dho shior na hoigh & na Maighdin, ria na bhreith, aga bhreith, & tar eis à bhertha.
3. Gur fhuling se Páis & Ás ag fuasgla an chine dhaonna.
4. Gondeacha se sios dona Hiofrionnaibh, & go ttug leis amach anamanna na Naomh Aithreach do bhi à fhad daimsir ag fuireach rena theacht da fhuasghadh.
5. Gur aitl seirig sé an treas lá ó mharbhaibh.
6. Gondeacha se suas arNeamh, gur shuigh ar deis Dé Aithair vileachomhachtaig, an aon gloir,

Credere

eadẽ Gloriâ, Majeſtate, ac Poteſtate cũ Patre ęterno.

7 Venturum eſſe judicare viuos & mortuos, gloriã bonis qui eius præcepta ſeruauerunt, & in hoc ſæculo bona opera egerunt, æternam verò, ac infernalẽ pœnam propter eorum tranſgreſſionem malis rediturum.

2. M. Quid recitaſti?

D. Articulos Fidei ſpectantes ad ſanctam Humanitatẽ Domini noſtri Ieſu Chriſti.

3. M. Ex tuis verbis forſan idiotę intelligerent Deum habere figuram humanã vt nos: dic vtrum ſit verum?

D. In quantum Deus verum eſt quod non habet figuram humanam, quia Spiritus purus eſt: in quantum homo, verò, habet.

4. M. Quæ ex tribus Perſonis diuinis ſumpſit humanitatẽ?

D. Secunda Perſona, nimirum, Filius.

5. M. Sumpſit ne Pater humanitatem?

D. Non ſumpſit.

6. M. Sumpſit ne Spiritus ſanctus humanitatem?

D. Minime verò.

7. M. Quis ergò ſumpſit humanitatem?

A Chreideamhain

an aon chombachta, & an aon chumas ris an Aithair ſiorraidhe.

7. *Gu ttiocfa ſe do dheanamh bhreitheamhnuis ar bheodhuibh, & ar mharmhaibh: ag tabhairt gloire dona deagh dhaoinibh le ar comedadh à dhlighte & à Naoimh Aitheanta & do rinne deag oibreacha ar an ttalamh: ag tabhairt pene, & Iofrioinn ſiorraidhe dona droch dhaoinnibh ar ſon ambriſte, & fagan à ccoimhlionagh.*

2. M. *Cread à dubhrais?*

D. *Artiogail an Chreidimh thrachtas ar Naomh Dhaonnacht Ioſa Chrioſt ar Ttighearna.*

3. M. *Do fiadfuidhe, go ttuigfiodais na Daoine ainibhfheaſacha (as do bhriarthuibh) go fhoil corp daonna ar Dhia mar ata oirine: foillſig à nois an fior ſo?*

D. *Ni fior go deimhin an mheid gur ab Dia é, do bhrigh gur Spiorrad ghlan é, gidheagh ata an mheoid gur ab duine é.*

4. M. *Cia dhona trí Pearſanuibh do ghaibh vime colann daonna?*

D. *An tara Pearſa .1. an Mac.*

5. M. *Ar ghaibh an Taithair colonn daonna vime?*

D. *Nior ghaibh go deimhin.*

6. M. *Ar ghaibh an Spiorad Naomh vime colann daonna?*

D. *Niar ghaibh go deimhin.*

7. M. *Ar an adbhar ſin, cia do ghaibh vime colann daonna?*

D. Filius

D. Filius ſolus ſumpſit humanitatẽ qui Jeſus Chriſtus vocatur.

8. M. Igitur dic nobis quis eſt Ieſus Chriſtus?

D. Eſt Filius Dei viui qui homo factus eſt, ad nos redimendos, præbendumque nobis exemplum & normam viuendi.

9. M. Quid per hoc nomen Ieſus intelligis?

D. Saluatorem.

10. M. A quo nos ſaluauit?

D. A poteſtate Diaboli, à noſtris peccatis & à morte æternâ.

11. M. Quid ſignificat Chriſtus.

D. Chriſtus eſt cognomẽ ſummum Sacerdotem, & Regẽ Regum ſignificans; nam ſuo ſanguine nos redemit, vt nos reduceret ad æternam ſalutem, à quo nos Chriſtiani dicimur: vt explicatũ eſt cap. 2. lib. 1. huius Doctrinæ.

12. M. Quomodo Filius Dei incarnatus eſt?

D. Hic ſciendum, ſecundam in Trinitate perſonam, quam Filium nominamus, ad eſſe ſuum diuinum, quod ante creationem mundi, immó, ab omni æternitate habuit, humanam carnem, humanamque animam aſſumpſiſſe, id eſt, totam noſtram naturam in vtero caſtiſſimæ Virginis ſibi vniuiſſe; & hoc pacto ille, qui prius ſolum Deus erat, deinceps Deus & homo eſſe cœpit.

D. *An Mac á mhain do ghaibh vime colann daonna, dha ngoirthear Ioſa Chriost.*

8. M. *Da bhrigh ſin innis duinn cia he Ioſa Chriost?*

D. *Mac Dé bhi, do rinne duine dhe fein, chum ſinne dfuaſcladh, ag tabhairt ſompla, & riaghla beatha dhúinn.*

9. M. *Cread thuigeas tú maille ris an ainim ſin Ioſa?*

D. *Slanuithoir.*

10. M. *Cia ór shlanuig, & ô ar sháor ſinn?*

D. *O chomhachtuibh an Diabhuil, ô nar Bpeacuibh, & ô bhás shiorraidhe.*

11. M. *Cread é Criost re radh?*

D. *As forainim Criost Chialluigheas Ardshagart, & Rí na Rithe; or dfuascail ſé ſinn len fhuil ro voſail fein, dar stiuradh chum na beatha shiorraidhe; & às vaidh goirthear dhinn Criostuithe, mar dfhoillſimair ſan tara Caibidil don chead leabhar dhon Teagaſc ſo.*

12. M. *Cionnus do ghaibh Mac Dé vime colann daonna?*

D. *Bioth afhios agad ann ſo, an tara Pearſa don Trionoid, da ngoirimidne Mac Dé, farré na Dhioacht ata aige ſul do chruithe ſe an Domhan, fós ata aige dho shior, ina cheann ſoin gur ghaibh vime corp & anam daonna .1. ar naduirne go hiomlan, & do cheangail de fein í à mbroinn na glanoigh Mhuire; & marſin, anti dho bhi na Dhia amhain roimhe, do thionnſcain as ſon amach bheit na Dhia & na Dhuine anenacht.*

13. M. Quare Jesus Christus Dominus noſtr vocatur?

D. Quia vnà cum Patre nos creauit, ideoq; noſter Patronus eſt, & Dominus vti Pater: magis verò, quia per acerbos dolores ſuos Paſſionemq; à poteſttate, & captiuitate Diaboli, vti paulò poſt dicetur, nos liberauit.

14. M. Quomodo conceptus eſt de Spiritu ſancto, & natus ex Maria Virgine?

D. In iſto articulo explicatur modus admirandus incarnationis Filij Dei. Scis omnes homines ex patre ac matre naſci, matremq; Virginem non manere, poſteaquam concepit & peperit filiũ: At verò poſteaquam filius Dei incarnatus fuit, noluit Patrẽ, ſed vnicam Matrem tantum habere cognomento Mariam, quæ ſemper Virgo intemerata permanſit. Nam Spiritus ſanctus, qui eſt tertia in Deitate perſona, & vnus idemq; cum Patre Filioq; Deus, pro infinita ſua Omnipotentia, ex puriſſimo ſanguine huius Virginis corpus perfectiſſimi infantis, eodemq; momento nobiliſſimam animam creauit, & cum corpore infantis huius vniuit: & hæc omnia Dei Filius in ſuam perſonam aſſumpſit: adeò

13. M. *Cread fa ngirthar do Ioſa Crioſt ar Ttighearna?*

D. *Do brigh maraon ris an Aithir, & ris an Spiorad Naomh gur Chruthaidh ſinn, & aran adhbhar ſin, à ſé ar Bpatrùn é, & ár Ttighearna mar an Aithair, niſa mho amh eſean, or as le na ſhaothar, le na cheaſa, le na phais, & le na bhás do ſhaor ſinn ô an chumhachtuibh, & ô bhruid an Diabhuil, mar adearam na dhiaigh ſó.*

14. M. *Cionnus do gabhadh on Spiorad Naomh, & dorug Muire ogh é?*

D. *San Artiagaoil ſo foillſighthear modh iongantach núa mar do ghaibh Mac Dé colonn daonna vime. As feaſach dhuit an vile dhuine gur ab ô Aithair & ô Mhatair thig, & nach bidh an Mhathair na Maighdin deis na cloinne do ghabhail, na do bhreith: Mac Dé amh agabhail cholna daonna vime riór mahail leis Aithair do bheith aige ar an Ttalamh, acht Mathair à mhain dár ab ainim Muire, do bhi & ata dho ſhior na Maighdin ſhiòr ghloin; ór an Spiorad Naomh an treas Pearſa don dioacht, aoin Dia amhain ſirineach mar an Aithair, & mar an Mac, le na chumhachta fein dochriochnuighthe do dhealabh & do chum ſe corp linib big dfuil ſhior ghlain na Banoighe ſin, & do chruthaigh ar an uair ſin fein anam ró vaſal, & do cheangail dha cheile iad: & do ghaibh Mac Dé iad ſo vile inna Phearſoin fein: ionnus Mac Dé do bhi roimhe*

quidem

quidem, vt Iesus Christus, qui antea solum Deus esset, tandem homo esse cœperit, & quemadmodũ quà Deus Patrem habuerit sine Matre, sic quà homo Matrem habuerit sine Patre.

15. M. Ostende aliquã similitudinẽ, per quã intelligeremus quo pacto Virgo concipere potuerit?

D. Arcana Dei mysteria, tametsi non intelligantur, credenda tamen sunt. Plura enim Deus, quam nos ingenio comprehendere possimus, facere potest; & ideo in initio Symboli dictũ est, Deum Omnipotentẽ esse. Verò habemus in mũdi creatione huius per pulchrũ exemplũ. Scis terrã ex seipsa ordinariè non producere granũ, si prius arata, & consita non sit, & madefacta pluuia & calefacta Sole: nihilominus in principio quando primum granũ produxit, terra arata non fuit, nec consita, nec compluta, nec calefacta: & sic (suo modo loquẽdo) omninò Virgo se habuit & solum ex mãdato Dei omnipotentis per virtutem eiusdem Dei illicò triticũ frumentumq; produxit. Sic quoq; & Virginalis vterus Mariæ absq; vllo humano cõmercio, ex solo præcepto Dei per operationem Spiritus S. pretio-

ſoin na Dhia amhain, gur thionnſcain bheith na Dhia & na dhuine; & amhail an mheoid gur ab Dia é go raibh Aithair aige gan Mathair, as marſin an mheid gur ab duine é ata Mathair aige gan Aithair.

15. M. Taisbein coſamhlacht eigin le ttuicſeam cionnus bu feidir le Maighdin clann do ghabhail, na do bhreith gan á hoigheacht do chailleamhain?

D. *Deamharruinne foilightheacha Dé bioth nach fheidir atruigſin as in Chreidtheiad. Or as mo as feidir le Dia dho dheannamh, na as feidir linne dho thuigſin: & ag ſin, an cuis fa nduradh à ttoſach na Cré go fhoil Dia vileachumhachtach. Tar acheann ſoin ata ſompla oiridhreac againn ar an'ní ſo à ccruthughadh an Domhain. Ata á fhios agad nach tabhair an Talamh arbhar vaigh gan treabha, & leaſudha, Fliocha, Fearthana, & teas Greine: tar à cheann ſin tug vaigh ar tus an cead arbhar gan ceaci tar dhioh ſoin, or (mar adeartha) do bhi ſi na Maighdin & ar fhogra Dé vileachumhachtuigh, do lathair tug vaigh maille re ſubhaltche Dé amhain, arbhar na Cruithneachta. As ar an modh ceana bruin gheanamnuighe na Ban ogh Mhuire gan coluadar arbioth fhir ar fhogra Dé amhain maille re oibriagha an Spioraid*

fiſſimum

sissimum illud granum, scilicet, animatum corpus Filij Dei produxit.

16. M. Quandoquidem Iesus Christus à Spiritu Sancto conceptus est, existimo, non inconuenienter dici posse Spiritum Sanctum quoad Humanitatem eius Patrem esse?

D. Non est ita, Patrem enim esse aliquem rei alicuius, non sufficit facere illam, sed illam ex propria substantia facere, ideoque dicimus Lapicidam non esse Patrem alicuius domus à se factæ, siquidem ex lapidibus illam, non verò ex propria carne costruit. Age verò, Spiritus sanctus fecit corpus Filij Dei, at fecit de carne Virginis, non vero de sua propria substantia, ideoque Filius Dei non est Filius Spiritus sancti, sed est Filius Dei Patris in quantum Deus, quoniam ab illo diuinitatem habet; & est Filius Virginis in quantum homo, quia ab illa carnem humanam susscepit.

17. M. Quare opus Incarnationis Filij Dei ascribitur Spiritui sancto? nunquid etiam Pater, ac Filius sunt cooperati?

D. Quod operatur vna persona diuina, id operantur etiam simul reliquæ duæ, quoniam eandem habent potentiam, ac bonitatem: sed nihilominus opera potentiæ attribuuntur Patri, sapientiæ verò Filio, amoris denique Spiritui sancto. Hoc verò opus cùm maximè proprium amoris fuerit, quo Deus ergà humanum genus exarserat, ideo Deo Spiritui sancto tanquam proprium defertur.

18. M. Doce exemplo aliquo, quo pacto tres personæ ad Incarnationem

Naoimh tug vaid an gan ro vasal vd .i. corp anamaúil Mhic Dé.

16. M. Os maille reis an Spiorad Naomh do gabhadh Iosa Chriost, as Cosmhail gur feidir aradh, gur ab é á Aithair é?

D. Ni marsin at a, or chum Aithar dobheit ag ní, ní leór an ní sin do dheanamh, acht ní fulair dho à dheanamh dha shubstaint fein, sin an fath nach goirimid Aithir an Tighe dhon Tsaór chloithe, na chroinn, ar son adheanta dho chlochaibh, no dhaidhmúd, & nach dha shubstaint fein do ní é. Mar an Cceanna, do rinne an Spiorad Neaomh corp Mhic Dé, amh dho rinne é dfhuil na Banoighe, & ni dha shubstaint fein, mar sin ni he Mac an Spioraid Naoimh é, acht Mac Dè Aithar é an mheid as Dié è, do bhrigh gur ab vaig ata Dioacht aige; & à se Mac na Hoigh è an mheid gur ab duine è, do bhrigh gur ab vaithe do ghaibh vime colann daonna.

17. M. Cread fa nabarthar ris an Spiorad Naomh gur abe do rinn an toibriugh so? nach raibh an Taithair & an Mac mareaon ris da dheanamh?

D. Gibe ní do ni aon Phearsa Neaomdha, do nid an dá Phearsain elle è, do bhrigh gur ab ionann cumhachta, cumus, eolas, & maith ata aca: tar acheam sin oibrecha na cumhachta, as à leith an Aithar churthar iad, oibrecha na theagna aleith an Mhic, & an ghradha aleith an Spioraid Naoimh. Ar an abhar so do bhrigh gur le iomad gradh dilis Dè dhon chine dhaonna do hoibreag só, as ar à shon sin churthar aleith an Spioraid Naoimh è.

18. M. Taisbein maille re cosmhalacht egin cionnus do fheidir na trí Pearsana Neaomdha

concurrerint, & solus Filius sit Incarnatus?

D. Si vnus homo vestem induat, & duo alij illum in induendo iuuent, tum illorum tres in illo opere occupantur, & tamen vnus solùm induitur: Sic in consummatione Incarnationis Filij Dei, tres personæ quidem sibi inuicem præsto fuere, sed solus Dei Filius humanam carnem induit, & homo factus est.

19.M. Quomodo natus est ex Matre Virgine?

D. Hic magnum miraculum reconditum latet: siquidem post nouem menses Filius Dei ex vtero Virginis Matris, sine dolore, detrimentoq; Virginitatis egressus est, nullum signum natiuitatis suæ relinquendo: vti fecit etiam, cùm in Resurrectione suâ clauso sepulchro prodijt, & in cænaculum postmodum clausis foribus est ingressus, vbi Discipuli eius pariter cõgregati erant, iterumq; disparuit. Et propterea dicitur, quod Mater Domini nostri nostri Iesu Christi ante partum, in partu, & post partum, & sic illa semper permanserit Virgo: nam porta hæc clausa erit, & vir non transibit per eam: quoniam Dominus Deus Israel ingressus est per eam.

20.M. Quomodo verba illius articuli, scilicet, passus sub Pontio Pilato crucifixus, mortuus, & sepultus intelligenda sunt?

D. Articulus ille mysterium vtilissimũ continet nostræ Redemptionis, cuius hæc summa est. Postquam Filius Dei sumpsit humanitatẽ, & conuersatus esset in hoc mundo triginta tribus annis, nosque suâ vitâ sanctissimâ, & doctrinâ, &

do bheith an aoineacht ag oibriudh daonnacht Chriost, & gur abe an Mac amhain do ghaibh vime colann daonna?

Disc. *Da ccuiridh duine vime eadach & bhias dís ele à cughnamh dho, an tansin ní ghabhan ach aon nduine amhain an teadach vime: ar an modh ceãna do bhidar na trí Pearsana Neaomhdha, à cunamh, comhoibrithe dha cheile, acur na colna daonna vime an Mac, gidheadh ase an Mac à mhain do ghaibh vime í, & da ndearbhas duine.*

19.M. *Cionnus do rugadh é ô Mhathair & í na maighdin?*

D. *As romhor an miorbhuilthe & an ionngna ata à fholach san Airtiogal so; or as amhla do rug a Mac Dé, é dho thiogheacht à mach à cciomn naoi Miós gan doligheas, na diobhail ar mbioth do dheanamh dha Mhathair, na comhartha ar bith dfagbhail tar eis athiacht à mach dho, na slighdhe ar bioth dfosgladh roimhe, mar thanigh as an Ttumha dhunta, & trid an ccomhlaidh dionsuidhe na Neapostal, gan cheacht ar aca do bhrise, no dfosgladh, amhail theid an ga grene thrid an ngloine & gan à lot na à brise, as amhluidh soin, nar chail Mathair Iosa Criost à hoigheacht, na amoighdeanas à gabhail Mhic Dé na broinn, na fós da bhreith, na deis à bhertha, ar mbodh mar soin, Iosa Criost gur Mac firineach é dho Mhuire oigh, & isi gur Mathair fhirinneach í dho Dhia, ar an adhbhar sion ata sí na Hoigh shiorruidhe, mar à deir an Faidh Isaias: biaidh an doras so druite & ni gheabha fear thrid do bhrigh gur ghaibh an Ttighearna Dia trid.*

20.M. *Cionnas as tuice na briartha vdfulaing Páis fa Phoint Pilait do crosadh, fuair Bás, & do hadhlacadh?*

D. *An sa Nairtigail so ata deambairruin tarabhthach ar slanuighthe, go suimeamhail, ar an mo so, iar nglacadh dhar Ttighearna Iosa Criost colann daonna vime, & iar mbeith do ar an saoghal so ar fead à trideag & fithe dho bhliadhnuibh ag Teagasc shlighe ar slanuighthe*

miraculis, viam salutis docuisset. Ita dilexit genus humanum, vt non contentus fuerit humanitatem sumere ad nos liberandos à morte æternâ,&peccato,verum etiam à Pontio Pilato Iudice ac Prȩside, innocenter flagellari, crucifigi, ac mori, & à quibusdam viris sanctis sepeliri.

21. M. Dic quæso si Christus est Filius Dei Omnipotentis, cur è manibus Pilati à Patre suo æterno creptus non fuit? quinimò si Christus est Deus, cur seipsum ab eius manibus non eripuit?

D. Verùm est, quod Christus Dominus noster multis modis se liberare potuisset, si voluisset, non solum à manibus Pilati, verùm etiam à totius mundi potestate: nihilominus ita placuit pio ac misericordi Domino nostro pro peccatis nostris suo Patri æterno satisfacere,quod hinc perspicuè colligi potest: nam diu ante præsciuit,suisque prædixit Discipulis, Iudæos se ad mortem inquisituros esse, irrisuros, flagellaturos, & denique occisuros: non tamen se abscondit ab illis,sed magis obuiam inimicis suis processit, quibus se comprehendere machinantibus, non tamen agnoscentibus, dixit, se esse quem quærerent. Et cum eodem momento illi retrorsum caderent, vt mortui, non retrocessit vt potuit: sed quoad redirent ad se, & consurgerent; & tùm demùm, se vt agnum mansuetissimũ abduci, quo illis lubebat, permisit.

22. M. Si Christus abundè satisfecit pro delictis generis humani, quare tot indies homines damnantur; & opus sit vt faciamus pœnitentiam pro peccatis nostris?

D. Christus quidẽ pro peccatis omniũ abundè satisfecit,nihilominus vult Deus, hæc satisfactio ab hoc & ab illo sibi applicari in particulari quod fit per fidem,

dhuine le na bheatha ro neamtha, & lena mhiorbhailthibh do ghraidh se cho mòr sin an cine daonne,ionus nar leor leis colonn daõna do ghlacadh vime chum sinne dho shaora ô bhas shiorraidhe,on pheaca,ach fós dfoighnidh à sgiorsail à chrosadh, & á bhasadh fa Phoint Phiolait do bo bhreith hamh an tan sin à Iudea,& do hadhlacadh le daoinibh neamhdha dhairighthe é.

21. M. *Innis dhamh mas Mac do Dhia vile-chumhachtach Crioſt? cred an fath nar shaor à Aithair sein siorraidhe é, ô labhaibh & ô chumas Phiolait; no fós mas Dia Crioſt, cred an fath nar shaór se é fein?*

D. *As fíor gur fheidir le Crioſt ar Ttighearna ar illumad modha é sein do shaora,ni ô lamibh Phiolait amhain, acht ô chumas à Domhain go hiomlan: do bi ámh toil an Tighearna budhach trocairreach sasudha do thabhairt da Aithair siorraidhe ann ar bpeacaibhne: or as feidir go follas athaicsine à so: or do bhi à fhios aige riomh ré & do innis da Dhiosciobuluibh, go rabhdar na Huil à cur à thuoraisce chum à acheasda & à churtha chum bais: ar à shon sein nior sheachain iad, acht do chuaid à ccuinne à eascarad; & an tan budh mhian leó à ghabhail & nar aithniedar é, à dubhairt riù: as mesi an ti ata sibh diarruig, & ar an momeint sein do thuiteadar sios ar à cculaibh amhail maraibh, & nior theith votha mar do fheidir leis, acht do fhith re hiad do thiacht chugtha fein & deirghe na seasamh, fa dheirigh fós dfhulaing dhoibh à ghaibhail, & à bhreith mar ar thoil leo, amhail & do bheith luann no vonn neaomh vruchaideach aca.*

22. M. *Ma thug Crioſt sasudh iomlann vaidh ar son Pheacuidhe an chine dhaonna, cread fa namantar an oiread san Daoine go laóithamhail, & gur riochtanas duinn aithrighe do dheanamh inar bpeacaibh.*

D. *As fior go ttug Crioſt sasugh iomlan ar son Pheacuidhe na Ndaoine go huilidhe,gidhead asi toil anTighearna an sasudh sein do gach na-*

per

per Sacramenta & bona opera, & præsertim per pœnitentiã; atque ideò pœnitentiæ & bonis operibus homini insistendum est, tametsi Christus pro nobis passus sit, ac satisfecit. Quapropter & multi damnantur, & inimici Dei manent, quia aut adire Sacramẽta noluerũt, aut doctrinã Christianam addiscere neglexerunt, imò & confiteri: nec pro virili diluere peccata pœnitendo contendunt, nec diuinis præceptis congruenter viuere.

23. M. Quomodo Christus descendit ad Inferos?

D. Cum anima Diuinitate vnita, relinquens corpus crucifixum eidem Diuinitate vnitum.

24. M. Quomodo Inferos in quos descendit Dominus noster Iesus Christus, & cæteros, intelligis?

D. Infernus est infimus & profundissimus locus totius mundi, id est, centrum, atque ideò in multis locis scriptura opponit Inferno Cœlũ, velut locum altissimũ loco infimo. Cæterùm in illa abysso terræ 4. distinctæ cauernæ sunt, in quæ animę exutę à suis corporibus, descẽdũt.

25. M. Quæ sunt illa loca?

D. Vnum damnatorum, quod omnium profundissimum est: Sic enim conuenit, vt superbia Dæmonũ, & homines eorum sequaces sint in loco profundissimo, & maximè à Paradiso, quàm inueniri potest, remoto. In altero receptaculo, quod paulò altius est, animæ illæ, quæ pœnam Purgatorij exsorbent etiam nunc reperiuntur. In tertio verò, quod vtroque adhuc altius est, sunt animæ puerorum sine baptismo decedentium, qui ignis pœnâ non torquentur, sed solum pœnam damni, id est, visionis beatificæ priuationem sustinent. In quarto

on fa leith à ttarbha do fein, noch do nithar le creideamh maille ris na Sacramentibh leis na deag oibreachuibh & go hairighthe leis an Aithrighe; ar an adhbhar sin as riochtanas aithridhe & deagh oibreacha; bioth gur fhuilling Criost Páis & go ttug sadudh air ar sonne. As ar à shon soin damantar an iomad & bioid ina neascairdibh ag Dia, do bhrigh go ndiultaid an creideamh do ghlaca, na na Sacrameint, na fós an Tteagasc Criostuidhe dfoghlaim na iad fein dfaoisidin, na an Aithrighe choir do dheanamh tre na bpheacaibh, & nach cuirid riompo à mbeatha dho thabhairt suas do reir na Neaomh Aitheanta go hiomchuimheach.

23. M. *Cionnus do chuaidh Criost sios dona Hiofrionaibh?*

D. *Maille re an anam ceangailthe dhon Dioacht, ar fhagbhail à chuirp crosta san Ccrois ceangailthe dhon dioach cheana.*

24. M. *Cionnus tuigeas tu na Hiofrioinn nar thurlaing Iosa Criost ar Ttighearna dho bheth?*

D. *A se Iofrionn an tionad as isle dhon Domhon vile, & ar an adhbhar soin, adeir an Scriptuir Naombtha, an iomad daitibh; amhail mar à se Flaitheamhius ionad as aoirde as feidir dhaghil, & gur ab é Iofrionn ionnad as isle ann. Sa niochtar so na Talamhã ataid cheithre fuachuisidh, no vamhuinn doibhne mar à tteid sios na hanamanna deis bás, noch na teid ar an aghaidhe go direach go Flaitheamhnas, iar sgaradh dhaib ris na corpuibh.*

25. M. *Cia na hionuid soin?*

D. *Ionod aco soin fa chuinne na druinge damanta à sé as doimhne, & as iochtruidhe aca; or as amhla sin as iriunach é, ionnas vabhar na Ndeamhan & na ndaoine leanas iad do chur san ienad as doimhne, & as faide ó pharraitheas, as feidir dfail. San ttara hinod as é (as aoirde do bhegan na soin) teid na hanamanna dha ndhlightear Pian Phurugudoir. An treas ionad as aóirde fos do ni egin na an da chead ionad san, as an ataid anamana na leanabh do gheibh Bas gan Bhaiste,*

autem

autem, quod tribus illis multo ſuperius eſt, animæ Patriarcharum & Prophetarum, aliorumque Sanctorum ante aduentum Chriſti mortuorum, degunt. Tametſi enim hæ ſanctæ animæ purgationis indigæ non fuerint; non tamen ante gloriam intrare potuerunt, quàm morte ſuâ Chriſtus portas æternæ vitæ reſeraſſet, & etiam ſinus Abrahæ dicitur iuxtà illud Euangelij.

26. M. Ad quem ergò horum quatuor locorum inferni deſcendit Chriſtus poſt mortem?

D. Non eſt dubium, quin deſcenderit ad lymbum Sanctorum Patrum, eoſq; derepente beatos reddiderit, & ad cœlorum regnum ſecum perduxerit. Item in alijs quoque Inferni locis ſeipſum ſpectandum præbuerit, territando Dæmones, vt victorioſus triumphator: damnatos vt ſupremus Iudex percellendo: animas verò Purgatorij, vt earum Aduocatus & Liberator conſolando. Sic enim deſcendit Chriſtus ad Inferos, quemadmodum ſubinde Rex carcerem ingreditur, vt miſeros inuiſat, gratiamque ſingulis exhibeat.

27. D. Quomodo Chriſtus Dominus tertiâ die reſurrexit à mortuis?

D. Cùm Chriſtus Filius Dei exiſtat, reſurrexit virtute diuinitatis ſuæ abſque alicuius creaturæ auxilio animam, nimirum corpori vniendo, & ſic denuò viuere fuit exorſus (ac ſi nunquam è vitâ diſcederet) ad nunquam moriendum.

28. M Cur dicitur Chriſtum reſurrexiſſe, & cæteros reſuſcitatos fuiſſe, vt Lazarum & filium viduæ.

D. Quia Chriſtus eſt verus filius Dei,

ar nach biónn pián Tinedh, na Pian eile acht gan Dia dfaicſint tre bheith shiór. An cearthudh ait as aoirde go mór na na haite ele, as añ do bhiador anamana na nard Aitheach, na Fhaidhe adh, & na Naomh ele deag roimh Crioſt do thiacht; bioth nach raibh coir ar na hanamaibh ſoin, tar achean ſoin niór ſheidir leo dul aſteach don ghloire, mar do bhí an dorus druite ré na nuchct, no gur oſguil Crioſt é lé na bhas. 1. doras na beatha ſiorraidhe, as don ionad channa ghoireas an Scriptuir Teaghais na Naomh Aithreach no ſinus Abrathc.

26. M. Cia aco ſo ionad nar thúirlaing Críoſt tar éis bháis?

D. Ni fhoil ambras gur go Teaghais na Naomh Aithreach, & gur bheanuigiad do lathair, dha mbreith leis na dheaigh ſin na chudeachtuin go Flaitheanas. Mar an cceanna do theasbein é feín dona hionadhaibh ele; an Iofrionn iochtrach, ag cur vainhamhain & eagla ar na Damhnuibh, mar Ardh Bhreitheamh, & mar fhiar buaidh, ag bagar ar na Damhnuibh, & ag cur ſolais & luthgharach ar na hanamannaib do bhí à bpurugodoir, mar Abhcoidi & Fhuoſcalthoir. As mar ſoin do chuaidh Crioſt dona Hioſrionnoilh, mar theid Rí dhon Phriſtum dfioſarudha na mbraoighade, ag ſcaoile amach an tí as toil leis.

27. M. Cionnas do Aitheirigh Crioſt à ccion an treas lác ô mharmhibh?

D. Do bhrigh gur abe Crioſt Mac Dé daiſeirig ſe le combachta à Diochta fein gan chughnabh ar bioth ô aon neach ele, ag ceangal à chuirp & à anama glormhair à riſt dha cheile, & marſin do thionſgain aithbeodha chum gan bás dfaghail choithe à ris amhuil & nach ar fholaing Bás roimhe ſoin riamh.

28. M. Cread fa nabarthar gur aiſeirig Crioſt, & reis na marbhaibh ele mar ata Lazarus, & Mac na baintroaithe &c. gur haithbheodadhadh iad?

D. Do bhrirg gur ab é Crioſt Mac ſirineach

& ideò suâ virtute surrexit: sed omnes die judicij Christi virtutte, resurgemus.

29. M. Quomodo Christus Dominus noster ascendit ad Cœlos?

D. Suâ virtute, absque vllius creaturæ auxilio, & secum maxima spolia ab illo lymbo scurissimo reportans, sedetque ad dexteram Dei Patris omnipotentis.

30. M. Quid significat Christum sedere ad dextram Dei Patris omnipotentis? Vtrum hoc intelligitur, Christum ad latus dextrum Patris, & Spiritum sanctum ad latus sinistrum sedere; Patremque in medio illorum esse.

D. Minime verò, sed intelligitur quod Filius habet, tantam auctoritatem, nobilitatem, honorem, altitudinem, gloriam, omnipotentiam, ac potestatem, in quantum est Deus, vt Pater & Spiritus sanctus habent; in quantum verò homo magis omni aliæ creaturæ; & sic intellige, Deum non habere manum dextram vel sinistrã, nec pes, nec corpus in quantum Deus est, vt nos habemus, sed in quantum homo est.

31. M. Dic: quando venturus est judicare viuos & mortuos?

D. In fine sæculi.

32. M. Erit ne finis sæculi? Et si erit, quid fiet de operibus Magnificis, de ædificijs Regalibus, de fortissimis Castris, de Templis sumptuosissimis, cæterisque rebus?

D. Omnia igne consumabuntur, qui ex quatuor mundi partibus procedet, & tanto impetu ac violentiâ, vt nihil illi resistere possit.

33. M. Resurgent ne mortui in illo Christi aduentu?

D. Resurgent equidem, cum ijsdem corporibus ac animabus quas ante habebant.

Dé & da bhrigh sin le na chomhachtaibh fein daitheirig se, gidheadh cach ele, ar haithbheog, & an aithsceireocha dhiobh, ní lena ccomhactha fein acht lé comhacht a Chriost aithbheoghaid & & daitheirgheadar, amhail aiscireochom vile láo an bhreitheahmnuis?

29. M. *Cionnus do thuaigh Criost suos dona Flaitheasaibh?*

D. *Maille re na chomhachtaibh & le na shubhailche fein, gan cughnamh ô aon neach ele, & do rug leis na creachtha saoibhre, do bhain amach as an Lymbo ndorocho, do shuigh & ata na shuige ar Deis Dé à Aithair.*

30. M. *Cionnus tuigeas tu Criost do bheith ina shuidhe ar Deis Dé Aithar vileachumhachtuigh? An né ttuicear dhuit, an Mac do bheith ar leith na laimhe deise & an Spiorad Nomh do bheith à leith na laimhe clí, & an Taithair do bheith à medhon?*

D. *Ni headh go deimhin: acht as amhluidh tuicear soin, go snoil ag an Mac, viread reis an Aithir & reis an Spiorad Neaomh, dúosle, donoir, daoirde, da ghlore, do chomhachtuibh, & do chumus, an mheid gur ab Dia é, & ní sa mhó, na ata ag aon chreatuir ele, an mheoid as Duine é, & marsin tuig nach soil lamh dheas, na chlí, na cos, na corp ag Dia, mar ata aguinne, an mheid as Dia é, acht amhain an mheid as duine é.*

31. M. *Catrath thiocfas se do bhreith bhreithe ar bheoibh & ar mharamhaibh?*

D. *An ndeiridh an Saoghail.*

32. M. *An mbia crioch ar an saoghal, & ma bhiom creud deantar dona hoibreachaib Roigha dona Cuirteanaibh, dona Teampulaibh, & do gach ní ele dha fhoil ar feag an Domhain?*

D. *Loicfeár iad vile le Tinidh thiocas, & sheiteas as cheirthi hardaibh an Domhain, gan chumas à claochló na atuirmeasg.*

33. M. *An Aitheirochaid na maraibh an trath soin tiocas Criost?*

D. *Aiscireochaid go deimhin maille ris na corpuibh, & ris hanamaibh ceana dho bhi aca.*

34. M. Ad quem pertinet hoc vltimum iudicium?

D. Ad solum Filium qui humanitatem assumpsit, quique præmium, ac cælestem gloriã præbebit obseruãtibus mandata eius, & ijs qui se in bonis operibus exercuerunt, malos autem seuerè puniet propter mandatorum transgressione ac bonorum operum omissione.

35. M. Vt parati simus, pro illo iudicio, rogo, quando Christus Dominus venturus sit ad extremum iudicium?

D. Nemo hoc scire potest, neque quâ horâ, an cito, vel sero, Deus enim solus hoc sit, ideoq; nobis tutius est semper paratos esse: Nam vel salus æterna vel condemnatio æterna nos manet certissimè.

36. M. Quid credis, cùm dicis credo in sanctorum communionem?

D. Credo quod quisque Christianus est particeps omnium bonorum operũ spiritualium, quæ per cæteros Christianos fiunt; nam Catholici Christiani, rami sunt vnius corporis, nimirum Ecclesiæ Catholicæ. (tholicam?

37. M. Quid appellas Ecclesiam Ca-

D. Ecclesia est conuocatio ac congregatio Christianorum, id est hominum baptizatorum, qui eandem fidem, & legem Christi sub Romani Pontificis obedientia profitentur. Vocatur autem conuocatio, quia nos, Christiani non nascimur, quemadmodum nascimur vel Hiberni vel Angli, aut alterius nationis. Sumus enim à Deo vocati, & in hanc congregationem per baptismum ingressi qui tanquam ianua Ecclesiæ est. At verò baptismus non sufficit, vt simus in Ecclesia, sed opus est credere, & fidem sanctam, Christique legem profiteri, vti illam Pastores, Concionatoresque Ecclesiæ proponunt: nec hoc solum sufficit,

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34. M. *Cia re mbaineann an breitheamhnus deanach so?*

D. *Don Mhac as duol é, do bhrigh gur ab é do ghaib vime colan daonna, & bhearas tuaidheacht & glore Neaomhdha don druing do chomead à Aitheanta, & do rinne deagh oibreacha: Pianfas, & cheasfuas na droch dhaoinne tre an Aitheanthuibh do bhrise & gan na deagoibreahcha do dheanamh, do bhi dhuolach ortha.*

35. M. *Ionnus go mbemaois ollamh ar a chionn, innis dhamh ca trath thiocfas Criost ar Ttigharna chum an bhreitheamhnuis deagnuig do dheanamh orin?*

D. *Ni feidir le haoin neach à fhios soin do bheit, aige, na cia an vair, an luaith, no an maol, or as ag Dia amhain ata à fhios; & mar soin à se ni as lúgha as comtubhartheach dhunne & as dearabhta, bheith olamh do shior; or ata flanughadh, no damnúgh siorraidhe an airighthe aguinn do reir mar thoilfeam.*

36. M. *Cread chreideas tú an tan adeiri creidim à ccumann na Naomh?*

D. *Creidim go fhoil ag gach naon dona Criostuithibh cuidiudh gach maitheasa & gach deagh oibreacha spioradaltha dhandein aoineach eile dhon Eagluis san Saoghal so, ór na Criostuithe Catoilice as geaga aon chuirp iad. i. na Hagluise*

37. M. *Cread da ngoirean tu Eagluis Catoliche?*

D. *Do chomthionol & do chomhchruiniudh na Ccriostuithe. i. daoinne baistighthe admhas creideamh & Dligh Criost fa vlacht & fa smacht Phapa na Romha. As vime ghoirthar chomthenol dhi: Do bhrigh sinne, nach nar Criostuithe beorthear sinn, mar berthar sinn nar Nereanachuibh, no nar sagsanachuibh, no dho Nasion ar bioth ele; ach Diá dhárngairim don choimhthionól so ina tteighmid astèach leis an mbaistidh. i. cead doras na Heagluise; ni leór fós an Baiste á mhain chum bheith san Neagluis so, acht ni fulair creideamh & Dlighe Criost dadmhail mar theagasgaid duinn Aoghurigh & Seanamontughidte na Heagluise ceana: &*

sed

sed etiam obedientiæ Romani Potificis tanqu.m Christi Vicarij subijci oportet, quod est illũ velut supremũ caput Christi loco, & recognoscere & habere.

38. M. Cùm Ecclesia congregatio hominum est, quare ergò fabricæ illæ, in quibus SS. Missæ sacrificium, aliaque diuina officia peraguntur, appellantur Ecclesiæ?

D. Quia fideles, qui vera Ecclesia sunt, in illis fabricis congregantur, vt exercitia Christiana ibidem tractent; quapropter etiam Ecclesiæ dicuntur, præsertim quando diuino cultui consecratæ & dedicatæ sunt. Cæterùm nos in isto Symboli articulo non loquimur de Ecclesijs ex saxis, ligniſque fabrefactis, sed de viua Ecclesia, qualis fideles sunt, baptizati, & ab obedientia Romani Pontificis, vt dictum est, pendentes.

39. M. Quare Ecclesia dicitur & non Ecclesiæ, cùm multæ Ecclesiæ in diuersis mundi partibus reperiantur?

D. Quia non nisi vna Ecclesia est, fideles omnes totius mũdi complectens, non solum modo in viuis constitutos, verum etiam eos, qui à mundi principio fuerunt & vsque ad consummationem eiusdem futuri sint. Et ideò non solum vna, sed & Catholica vocitatur, quia ad quamlibet regionem, seu plagam, tempusque quodlibet sese extendit.

40. M. Quare vna dicitur Ecclesia, cùm tantam hominum multitudinem complectantur?

D. Vna vocatur, quia non nisi vnum caput habet, nimirum Christum, & illius loco hic in terris Romanum Pontificem, & quia spiritu vno, & vna eademq; lege vegetatur: quemadmodum regnum dicitur vnum, quod Regem dumtaxat vnum vnamq; legẽ habet, tametsi in illo regno

ni leór ſo vile, acht as riochtanus bheit vmhal do Phapa na Romha mar Bhiocaire dho Crioſt ar an ttalamh, & adamhail mar cheann, & mar vochtáran.

38. M. *Ma ſi as Eagluis ann chomhthenol na Ndaoine cread fa ngoirthear Eagluis dona Teaghlachuibh thogamaoid, na nabarthar Aifrian, & gach oifig Neomhdha ele?*

D. *Do bhrigh, gur ab iontа ſan ghnathaoid na Chrioſtuidhthe (as Eagluis fairineach ann) cruinighadh, acur na noibreach Crioſtamhaoil ata dhualach ortha, à nguiomh, & ſin an chuis, fa ngoirthar Eagluiſidhe dona Teampolluibh, & go mór mór ar ſon bheith beannighthe, & tabhartha dho Dhia, gidheadh ſinne ſan Airtiogail ſo na crée, ní ar Eagluiſibh ata deonta do chloith na do chrann labhramaoid acht ar an Eagluis bheodhha .i. na firen bhaiſtighthe dha ngoithear Crioſtuithe, & ata vmhal don Phapa Biocairi Crioſt mar do reamh radh.*

39. M. *Cread fa ngoithar dhi aon Eagluis amhain & aliacht cóimhtheanoil Crioſtuidhe ar fegh an Domhain?*

D. *Do bhrigh nach foil ann, acht aon Eagluis amhain ina fhoilid Chrioſtuithe an Domhain go hiómlan, nihiad à fhoil á niogh, acht araibh ann riamh ô thoſach an Domhain, & ambiagh choithe go ttaga à dheirigh, & ſoin an tadhbhar fa nabarthar ré, ní he amhain bheit aonda, acht fós Catolice .i. coitcheann, do bhrigh go fhuil ſi ann gach Tír, & an gach Riogheathat ar feagh na cruinne, & do shior.*

40. M. *Cread fa ngoirthear aon Eagluis amhain di & an lear ſan do Chruiniudha Daone inte?*

D. *Goirthear dhi aon Eagluis amhain, do bhrigh gur ab aon chean amhain ata vrthe .i. Crioſt, & an ionad ar an Talamh Papa na Romha, na chean ſoin do bhrigh gur ab aon Spiorad, & aon dligh amhain ata aice le na ſtiurthar í: fa mar aderthar re Riocht gur ab aon Riocht amhain í ar ſon gur ab aon Righ, aen Riocht & aon*

prouinciæ

prouinciæ multæ, ciuitates ac pagi inueniantur.

41. M. Quare hæc Ecclesia sancta vocatur cùm tamen perplures in ea scelerati existant?

D. Tribus potissimùm de causis Sancta vocatur. Prima est, quia caput eius, quod est Christus, est sanctissimũ, quemadmodum homo formosâ facie formosus dicitur, tametsi distortum digitum, aut maculam siue in pectore, siue in humero habeat. Secunda est, quia fideles omnes Sancti sunt per fidem eiusque professionem; habent enim fidem vnam eamque verissimam ac diuinam; habent vsum Sacramentorum sanctissimorum eundem, item legem eandem, & quidem iustissimam, vtpotè quæ non nisi bona præcipiat, & prohibeat mala. Tertia, quia aliqui reuera in Ecclesia non modo propter fidem ac professionem eandem; sed etiam propter virtutem ac morum integritatem Sancti sunt: vti è contrario Iudæi, Turcæ, Hæretici, & similes nationes extrà Ecclesiam existentes nullo modo reuera Sancti esse possunt.

42. M. Quid significatur per communionem Sanctorum?

D. Nihil aliud est, quàm dicere corpus Ecclesiæ eo modo vnitum esse, vt si benè vni membro sit, benè sit & reliquis. Hinc quantumuis in remotissimis plerique regionibus degant, nec nobis noti sint, nihilominus Missæ sacrificijs, precibus, diuinis officijs, alijsq; id genus bonis operibus eorum communicamus & gaudemus. Quæ communio non modo in terris, sed etiam eadem Missæ sacrificia, orationes, bonaque opera in purgatorio existentibus inprimis prosunt, vti quoque orationes in cœlo degentium nobis & animabus in purgatorio constitutis proficuæ sunt.

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dlighe amhain ata aige, bioth go mbeith à niomad Coageadh, Carthach, & Bailte innte.

41. M. *Cread fa ngoirthear Neaomh Eagluis dí, & aliacht droch dhaóine, & peacaidh innte?*

D. *Ar thrí cusibh goirthear Naomh Eagluis dhí; ge mórmhór, an chead chúis do bhrigh gur abé Chriost ata rónéaomtha as ceann virthe amhail adearthuidh Duine breagh ô aghaidh bhreagha do bheith aigé tar à cheann go mbeith meár cám aige, no báll ainimheach ar à chorp. An tara cúis do bhrigh na Crieshuithe vile gur Namtha iad lena Ccreideamh & lena nadmhail or ata aca aon chreidéamh, & san naomhtha firinneach, ata aca aon ghnathudh Shacramẽt ro naomhtha, fós ata aca aon dlighe ceart nach fogra acht nithe maitha, & nach crosan acht drech nithe. An treas cuis ar an adhbhar go fhuilid Naoimh san Eagluis, ni headh ar son creidimh & na admhala, acht maran cceana le subhailchibh, & le deagh bheasaibh: amhail ar modh contrardha, as dearabhtha na Huil, na Turcaigh, na Herecidhe, & gach drong ele ata leithamuith don Eagluis, nach feidir Naoimh do bheith aca na dho ghairim dhiobh.*

42. M. *Cread chialluigheas comann na Naomh?*

D. *Ionman soin ré radh, & go shoil corp na Naomh Eagluise ar an modh soin ceanguilthe dha cheile, ar chor, gibe maith Spiorradaltha bhios ag aoin gheig dhon chorpso go mbia à chuidiugh agus geagaibh ele; bioth go mbedais à Trtorthaibh imchiana afhad ócheile, & gan eolus na aithne aguin ortha, tar à cheann soin teid à ttarabha dhiũn & cuidigmoid da Naiffriñ, da húrnuighthe & na deag oibreacha elle Spiorodalta do nid; nith ar an Tralamh amhain ata an cumunn so, acht fós na Haiffrinn, na húrnuighthe, na deag oibreacha ceána foghnaid & teid à sochar dona hanamanaibh ata à bpurghadoir, ar an modh cceána guidhe, & vrnuighthe na muintere ata ar Neaomh teid à ttarbha dhuinne & dona hanamanaibh ceana soin à Bpurgador.*

Quod

43. M. Quod si ita est, superuacaneum erit pro alio particulatim precari, aut pro hâc, siue illâ animâ purgatorij Sacrificium Missæ offerre: quandoquidem bona opera communia sunt.

D. Non est ita, tametsi enim sacrificia Missæ, Orationes, aliaque bona opera, suo modo communia sint: nihilominus illis magis prosunt, pro quibus particulatim offeruntur, & potius his, quam illis applicantur.

44. D. Quid de excommunicatis dicemus? an non & illi bonorum operum à fidelibus præstitorum participes redduntur?

D. Ideò autem excommunicati dicuntur, quia Sanctorum communione destituti sunt, ramisque ab arbore præfectis, aut detruncatis à corpore membris, quæ humore, siue per ramos, siue per membra alia vnita se spargente carent, simillimi sunt. Vndè, quanti facienda sit excommunicatio, collige: Non enim potest Deum habere Patrem, qui Ecclesiam noluerit habere Matrem.

45. M. Sunt ergò excommunicati extra Ecclesiam, quemadmodum Iudæi alijsq; infideles.

D. Ita sunt: nihilominus cùm hoc discrimine, quod quidem Iudæi, & Turcæ sint extrà Ecclesiam, eò quòd nunquam eam per Baptismum ingressi sint, Hæretici verò, qui baptizati sunt, eò quod fidem perdiderint, extrà eam sunt, quia nimirum egressi sunt spontè ab ea, & facti sunt fugitiui. Quamobrem varijs eos pœnis Ecclesia cogit, vt ad veram fidem, vndè exciderunt, redeant, vti pastor ouem ab ouili profugam pedo, vt repetat ouile, compellit. Verùm excommunicati, quia Baptismum & Fidem ha-

43. M. *Más marſin ata ní deanto dhuinn vrnaighthe ar aoin neach fa leith, na Aiffrinn do chur dha radh ar ſon an anam ſo, na an anama elé vd à bpurgadoir ô taid na huile dheaoibreacha comhchoitcheann?*

D. *Ní már ſoin ata, ór ma ta go ſhoilid na Haiffrinn, na hurnuighthe, & na deagh oibreacha elé coithcheann ar modh egin; tar à cheann ſon as mór gur mó theid attarbha, & aſhortacht don droing ar an offrallathear iad fá leith, & go haonracanach, na dha chach ele.*

44. M. *Cread à deiri ris an ndroing choinnealbhaidhte? an ccuidid ſiad dona maitheſaibh, no nach cuidhid?*

D. *As vime ghoirthar coinnealbhaite .i. dithchuiditheidh dhiobh, do bhrigh nach cuidighid do chumann na Naomh, acht gur ab amhlaidh à taid, mar gheogaibh ſcote don chránn, no már mbhalluibh ſcartha ris an ccorp, nach partigheann & nach cuidigheann an ſugha, & an bheatha ata rointe ar na geagaibh elé fhanas ceangailte dhon chorp. As ſoin as inmheſta dhuit meid na ſuime, as deanta dhon dithchuidiugha .i. coinnealbhaidh, ór ní bhia Diá an Aithair ag an ti nach biaidh an Eagluis na Mathair.*

45. M. *Marſin ataid an drung choinnealbhaithe ar an ttaibh à muith dhon Eagluis, mar na Huil, & an chuid elé dhona hanchrioſtuighthibh?*

D. *Ataid gan aimhreas: gidheagh ata an diffir ſó eatorra, ór ataid na Húil, & na Turcaidh ar à ttaoibh à muigh don Eagluis, do bhrigh nach tangadar aſteach interiamh leis an Mbaiſti, na Hericidh amh, do glac Baiſte, ar ſon an chreidimh do bhi aca do dhiultúdh, & do sheána, ataid ar an daoibh amuigh dhon Eagluis, ar an adhbhar gur fhagadar í & gur theitheadar aiſte da ttoil fein. As trid ſin bagaraidh an Eagluis ortha le iomad piantaibh, ionnas go fhilidis ar an ccreideamh ccoir dhfagadar, amhail bhagaras an Taodhaire ar an*

bent, ideò in eam sunt ingressi, & non ex se, sed per vim ab ea proscribuntur, vti pastor scabiosam ouem ab ouili arcet eamque lupis in prædam dimittit. Non tamẽ Ecclesia excommunicatos ea mente exigit, vt perpetuò foris maneant, sed vt super inobedientia sua conterantur, eoque modo humiliati, ad Ecclesiam petant redire, & de nouo ad sinum Matris suæ Sanctorumque communionem recipiantur.

46. M. Qnid intelligis per remissionem peccatorum?

D. Hoc primum illorum trium principalium bonorum est, quæ in Ecclesiâ inueniuntur. Vndè sciendum est, homines omnes peccatores nasci & Dei inimicos, & semper de malo in peius pedetentim prolabi, quoad vsque per gratiam Dei aboleantur illorum peccata, & in amicos Dei Filioque denuò assiscantur. Nunc autem gratia illa nusquam nisi in Ecclesiâ reperitur, in quâ vera sunt Sacramenta, & præsertim baptismus ac pœnitentia, quæ velut cœlestes medicinæ homines ab omnibus animæ morbis, id est, peccatis eripiunt, liberantque.

47. M. Porrò paulò melius declarare quantum bonum remissio peccatorum sit.

D. Non inuenitur in mundo peccato maius malum; non solum propterea, quod ex ipso vniuersa, tum vitæ huius, tum alterius mala nascantur; sed etiam, quod peccatum faciat hominem inimicum Dei. Quid verò peius dici potest, quàm illius inimicum esse hominem qui quidlibet quod vult facere, potest, & cui nemo potest resistere? Aut quis illum, cui Deus infensus, potest defendere? E contrario autem non potest in hâc vitâ

ccoirchaidh theitheas on ttread & lena laoirig, no bhachaill file ar an ttread cheana onar theith í, gidheadh na coinnealbhaite do bhrigh go ſhoilid baiſte & creideamh aca tangadar à ſteach dhon Eagluis, & ni vathá fein theid aiſte, acht da neamh dhioin ſgarthar ré iad, amhail theilgeas an taodhaire an chaoira chlamh as an ttread, & fagbhuigh ſa an ccuainmhioli, an Eagluis amh, ní chum na druinghe coinnealbhaite do choneail à muith do shiór, chuireas amach iad, acht chum go ngeabhach doilgheas iad tré na neamh vlacht & mar ſoin iár numhalúgh go ſhillgheadaois ar an Eagluis, dha iarruigh anglaco as à nuaidh à nucht à Neaomh Mhathar fein à ccumann na Naomh.

46. M. Cionnus tuigeas tú maithſeachas na bpeacadh?

D. Ag ſo an chead mhaith dona trí maitheaſuibh prinſipaltha vd do geibhthear ſan Eagluis: as ab iontuighthe go mberthar an vile dhuine na pheacach, & an eaſcairid ag Diá; & ag dul ar aghaidh do ghnaith ó olc go ró olc, & ò omhalis go romhalis, no go maithear dhaibh an peacadh le graſaibh Dé, as attig dhaibh bheith na cárdibh, & na ccloinn ag Diá. A nois, immorro, ní faghthar na graſa ſo acht ſan Naomh Eagluis Chatoiliche Romhanuigh amhain ina ſhuilid na ſiór Shacramentidh, & go mormhór an Baiſte, & an Aithridhe, leigheaſas go ſpioro daltha na daoine ó na Huile eagruaſuibh an anama .i. óna Peacaidhibh.

47. M. Foillſig ní as feárr cread meoid na maitheaſa ata à maithſeachas na bpeacaidhe?

D. Ní faighthar ſan Domhan olc as mo iná an Peacadh, ní ar ſon amhain, gur ab vaidh ſhaſaidh iomlán vilc na beatha ſo, & fós na beatha elé; acht na cheann ſan go ndein an Peacadh dhon Duine eaſcara Dé? Cread an ní as meaſa, na aradh go mbeith Duine an eaſcairaid ag an tí ata cumuſach ar an vile ní, as toil leis do dheanamh, & nach feidir le heaoin neach

maius

maius bonum existere, quàm in gratiâ Dei esse. Quis enim nocere potest illi, qui à Deo defenditur; quandoquidem omnia in eius manu sunt? In summa nosti, in rebus corporalibus maximè vitam æstimari, quia ipsa fundamentum bonorum aliorum est omnium: & ideò etiam magis mortem timeri, quia vitæ è diametro contraria est. Nunc verò, quia peccatum mors spiritualis est animæ, remissio autem peccati spiritualis vita eiusdem animæ, facillimè subducere poteris; quantum in Ecclesia bonum sit, cùm in ea sola remissio peccati inueniatur.

48. M. Quod præmium dabitur à Deo bonis? & quod malis?

D. Gloria æterna benèmerentibus; malis verò sempiterna pœna.

49. M. Quot sunt necessaria ad gloriam obtinendam?

D. Duo ritè, scilicet, credere ea quæ Deus reuelat, & quæ sancta Mater Ecclesia Catholica Romana præcipit, & docet, & benè operari.

50. M. Sic Hæretici & Gentiles, ac cæteri omnes qui non credunt, vt nostra sancta Mater Ecclesia Catholica Romana præcipit, damnantur?

D. Verè damnantur, vt fides nobis declarat, & ad infernum descendunt infallibiliter.

51. M. Catholicus qui credit, vt sancta Mater Ecclesia docet, & in peccato mortali absque pœnitentiâ moritur, quo abit?

D. Fides nos docet talem ad infernum descendere, nam fides sine operibus non sufficit ad salutem.

seasabh ris? no cia le na feidir anti aga fhoil Diá go fearagach reis, do chosnamh. Achontardha só, ní feidir san mbeatha só dfaghail maith as mó, na fós comh mór, ré bheit à ngrasaibh Dé? Or cia ata cumusach ar dhiobhail do dheanamh don tí, ga fhoil Diá dha chosnamh, ór gur ab ina laimh féin ata an vile ni go hiomlann. Ata à fhios agad nach foil ameasg na nithe corpordha ní as ceannamhla ina an bheatha, ór asi as fuaindement dona nithibh elé go hiomlán: & nach foil ann ní as fuathfuire na an bás, tré bheith contrardha don bheatha. Ar an adbhar soin, ó sé an peaca bás spioradaltha an anama, & maithfeachas na bpeaca à bheatha, as furasa dhuith à thuigsin, ciodh meoid na maitheasa ghlachtar san Eagluis, ór as inte fein amhain do geibthear maithfeachas na bpeacaidhe.

48. M. *Cread an luaidheacht bhearas Dià dona deagh dhaoinibh, & cread dona droch dhaoinibh*

D. *Do bhearaidh glore shiorraidhe dona dheagh dhaoine, & Peinshiorraidh dona droch dhaoinibh*

49. M. *Ca mheid ní as riochtanas chum na glori dhail?*

D. *Da ní, mar ata Creideamhain do gach ní theisbeanas Diá & theagascas ar Naomh Mhatair an Eagluis Chatoliche Romhanach dhuin & deagh oibreacha do dheanamh.*

50. M. *Mar soin damontar na Gentilidh, na Hericidh, & gach drong nach craidheann, mar fogras ar Naomh Mhathair an Eagluis Chathoiliche Romhanach?*

D. *As fiór (már chureas an creideamh siós dúinn) go ndamantar an mhuintear soin & go tteid siós go Hioffrionn gan chúnntubhairt.*

51. M. *An Catoilice chreideas fa mar theagascas an Eagluis, & do gheibh bás à bpeaca mharabh gan leórghniomh do dheanamh, ca tteighid sé?*

D. *Teagasguidh an creideamh dhúinn go tteid gan fhortacht go Hiofrionn, ór ní leór, creideamh chum duine dho slanughadh, gan deag oibreacha ma raon reis.*

52. M.

52. M. Quia dicis Deum gloriam bonis dare, dic vbi?

D. In ſupremo cælo à Deo creato, pro ſuis electis; vbi, omnia bona quæ excogitari, aut deſiderare poſsint, inueniuntur, & quiſque beatus & immunis erit ab omni malo.

53. M. Quos comites habebit, qui ad gloriam migrabit?

D. Habebit ſanctam Mariam ſemper Virginem, ſanctos Angelos, omneſque Sanctos, qui coram Deo ſunt.

54. M. Quam gloriam, & quam lætitiam habebit iſte, qui ad Cælum migrabit?

D. Sanctiſsima Trinitas magnoperè gaudebit, magna etiam illius turbæ cæleſtis lætitia & amor erit, bona enim omnia quibus fruuntur, eis communia ſecundùm vnius cuiuſq; meritum erunt.

55. M. Quid eſt gloria Sanctorum?

D. Viſio Domini Dei noſtri, eiuſque Majeſtatis, nec non bonorum omnium deſiderabilium fruitio; nam ſatiatur anima Chriſtiana viſione Dei, vtpotè, omni bono: qui enim Deum vidit, omnia quæ deſiderari, aut appeti poſſunt, obtinet, & videt.

56. M. Qnantam gloriam corpus humanum in Cælo obtinebit; nam corpus Deum videre non poteſt, ſed ſola anima?

D. Verùm eſt quod ſola anima Deum videre poteſt, ex quâ viſione tantus inerit animæ ſplendor & gaudium, quod idem ſplendor & claritas reſplendeſcit in corpore, animæque gloria ac pulchritudo tanta erit, vt corpora quæ in Cælo erunt, Sole ſepties clariora ſint futura, immortalia etiam erunt, & à pœnis immunia, ita vt neq; eſuriant, neque ſitiant, nec dolor erit illis vltrà, nec timor mor-

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52. M. *O adrire go ttiubhra Diá glore dona deagh dhaoinibh; innis damh ca hionad?*

D. *A Fhlaitheanus vachtrach do chruthaidh Diá dha chudeachtuin totha fein, ina fhoil an à vile mhaith as feidir le neach dho mheannugh, na dho ſmoaineadh, na dhordughadh, & ina mbia ſaor on vile olc.*

53. M. *Cia an chuideachta bhiós ag anti reachas don ghlore?*

D. *Biaig aige an Naomh ogh Mhuire, na Haingil, & na Huile Naoimh ata do lathair Dé ar Neaomh.*

54. M. *Cread an ſolas, & an luthchair bhiàs ar an ti rachthas à ſteach dhon glore faris an Naoimh chuideachtuin ſoin?*

D. *Ba mòr an ſubhachus, & an luchair bhios ar an Trionoid rò Naomhtha trid, fos budh mòr ſolàs & gradh na Neaomh chuideachtan ele, or gach maith, & gath gloire da mbia aca, biaodh comhchoitchian, do reir mar thoilltheas gach neach aca.*

55. M. *Cread î glore na Naomh & cread na fhoil?*

D. *An Amharc Dè ar Ttighearna, & à mhòrdhachtha, & ſealalabhughadh na huile mhaitheaſa as ion orduighthe, òr ſaſuighthear anam an Chriostuidhe le raidharc Dè don vile mhaith as feidir diarraidh, na dho shantughadh*

56. M. *Ciodh an ghlore bhias ag an ccorp ndaonna à Fhlaitheamhnas, or as dearabhtha nach feidir leis an ccorp Diá dhfaicſin, acht leis an anam amhain.*

D. *As fiór gur ab leis an anam amhain as feidir Diá dhfaicſin, gidheadh biaid an oiread ſon do sholas & do dhealragh ag an anam on amharc ſan, go nealrocha an lonradh, & an dealradh ceána ſan ccorp, & biaidh glore & breathacht an anama cho mor ſoin, ionnus na cuirp bhias à Fhlaitheamhnas, go modh breatha & go modh dealraidhthe iad fa ſeacht, na an Ghrián; biaid ſós do mharathea, do phiantha,*

tis,

tis, infirmitatis, alteriúsve moleſtiæ, & in æternum fortiſsimi & inuicti erunt, & ſic gaudium & ſolatium in ſummo gradu obtinebunt.

57. M. Quamdiu iſtam gloriam obtinebunt?

D. In æternum, & ſic perpetuum, perenni gaudio ac iucunditate perfruentur, vndè illis malum nunquam euenire poterit.

58. M. Cùm hactenus de gloriâ ſanctorum egerimus, de malorum pœnis inpoſterum tractemus; quas vt melius intelligamus, prius de inferno tractemus, & dic quid ſit infernus?

D. Infernus eſt perpetuus carcer, igni & omnium genere pœnarum plenus, ad puniendos eos qui in peccato mortali moriuntur, & in centro terræ collocatur, denſiſque nubibus obſcuratur, Solis, Lunæ, Stellarum, omnique alio lumine priuatur.

59. Si ignis in inferno eſt, cur non illuceſcit?

D. Verum eſt, in inferno ignem eſſe, qui ita cruciat & torquet, vt reſpectu illius, ignis huius mundi ſit tanquam ignis pictus, qui neque ardet, neque incendit, tamen ille ob Dei iram ardet, cruciat, & non luceſcit, viſumq; opprimit & ſuffocat.

60. M. Vtrum poſt reſurrectionem corpora & animæ ſimul in inferno cruciabuntur?

D. Ita quidem, quorum pœnæ duobus modis conſiderantur. Primus modus conſiſtit in priuatione viſionis Dei in æternum, quæ eſt damnatorum maxima pœna. Secundus conſiſtit in pœnâ ſenſus, quia admittunt peccata, & illa in ſe recipiunt, quorũ vendictas ac pœnas luunt.

ar mhodh nach bia tart, na ocras, dolàs, eagnuos, eagla báis, na peine ele ortha, & do shior b. aidh neart do chlaoite ionta, & ſlainte dho chriochnuighthe gan vireasbaibh, & mar ſoin beith ſolás & meanama áca, an airdcheim.

57. M. *Ca fad mhairfeás an ghloire ſoin dona Naomhaibh?*

D. *Mairfe choithe, gan chrith, & mar ſoin, biaid tré shaoghal na ſaoghal à luthchair, & à ngardeachas do inniſde, gã olc ar bioth, na vruchoid dho theacht da nionnſuidhe, na na ngoire.*

58. M. *O do thracht amoir go nuige ſo ar glore na Naõh, labhram anois ar phiantuibh na ndroch dhaoine; ionnus gomo feairde tuicfear ſo, lábhram ar tús ar jofrionn: & innis ciodh é jofrionn?*

D. *As prioſim ſiorruidhe jofrionn, lán do Thine & don vile ghne pheine chum, ſmachtuighthe na ndaoine do gheibh bás à bpeaca mharabh, & ſa niochtar na Talamhan ata, làn do neablaibh troma ro dhoracha, gan ſolas Grene, na Gealuidhe, na Realtan na ſolas ar bioth ele.*

59. M. *Ma ata Tine an jofrionn, cread an fath nach dealruidhann, & nach laſan ſi?*

D. *As fior go fhoil Tine an jofrionn ghreadas & cheaſas conimhneach ſan, nach ſhoil à Ttine an Tſaoghail ſo acht Tine Phintealtha nach laſann & na greadana, à ccomortas re Tine jofrionn; gidheadh le diomdha Dé greadhuidh & ceaſaidh, & ní fhoillſigheann, acht fós muchaidh & dallaidh an radharc.*

60. M. *Tar eis na haiſeirghe an mbiaid na cuirp & na hanamanna dha cceaſa maraon an jofrionn?*

D. *Biaid gan amhras, & tuichthear na Pianta ſan ar dha mhodh. Ar tús vireasba an-hairc Dé gan mhoinighin à fhaicſeana tré bhioth ſhior, ag ſoin an phian as mó ghoilleas ar na drongha damantachtha: An tara modh à ſe le cceaſtar na ceadfadha do bhrigh gur ab iad bhios glacathach ar na peacuidhibh, ar an adhbhar ſoin, an Phian, & an Dioghaltas dhilghthear*

Ita vt integrum corpus cum omnibus ſuis ſenſibus, à plantâ pedis ad ſummum capitis tam acriter in inferno ſit puniendũ; & ſcias, quod non æquali pœna puniuntur qui leuius & qui grauius peccauerunt.

61. M. Illi maledicti qui in inferno puniuntur, quos comites habebunt?

D. Dæmonibus ſociabuntur, à quibus tyrannicę puniuntur, ſecundũ eorum potentiam ac vlcionem quam in Deum, & in iuſtos, ac etiam eos qui in peccato mortali moriuntur, exercere deſiderant.

62. M. Obtinebunt ne à Dæmonibus aliquid ſolatij aut refrigerij?

D. Minimè verò, nam omnes qui in inferno ſunt, ſibi inuicem ſunt inimici, maleuolentia ac ira pleni: ita vt alter alterius aſpectum ſuſtinere nequeat, neque quidquam inter ſe inuicem pacificè loqui poſſunt: quiſque enim horum maledictorum, cæteris ac ſibi ipſi eſt inimicus, ita vt filius ac filia, Patrem ac Matrem ſummo odio proſequantur, etiam chariſsimi amici, qui in malo patrando ſe mutuo adiuuabant, in inferealibus pœnis ſummum odium inter ſe exercebant.

63. M. Iſti maledicti, luent ne aliam pœnam, præter indicatam?

D. Equidem luent, nam vermis conſcientiæ ſemper ipſos mordet, & crudeliter comedit, ac terribiliter affligit: filius enim malèdictionis, conſiderans ſua peccata, ſimulque auxilia & vias plurimas quibus ſaluari potuiſſet, & euitare peccata, item conſilia Patrum ſpiritualium & inſpirationes quas Creator ſuus multoties inſpirabat, vt illum ad viam ſalutis reuocarent, nunc autem ſua culpa in æternum ſe condemnatum videns, in

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ar ſon na bpeacuidhe, aſiad na ceadfa iocas iadſ ionnus go mbia an corp vile, othracht abhonn, go mullach à chinn gõ à cheadfadhaibh da ghear cheaſa an jofrionn. Agus tuig nach ionann phianfuighear lucht na ttróm pheacuidhe, & an droung nach bí cho choirtheach ſoin.

61. M. *Cia an chuideachta & an comhluodar bhias agan ndruing namãtuigh ſoin an jofrionn?*

D. *Biaid na Deamhain aca mar choideachtuin bhias da cceaſa le hiomad cruadhala, & vaſáis do reir à ccumais, & fós do reir an dioghaltais as fonbhar leo do dheanamh an aghaidhe Dé & na fhirén & na droinge do gheibh bás à bpeaca mharabh.*

62. M. *An fhaghaid an lucht malhaighthe ſoin ſolás na meanama ar hioth do chur orthaõ na Deamhnaibh?*

D. *Ní fhuighid go deibhin, ór gach ambhia an jofrionn biaid na neaſcardibh ag à cheile lán duruchoid & dfeirig, ar modh nach fuilingaid à cheile, dfaicſin na deagfhocal do labhairt ré cheile: do bhrigh gach naon don droing mhalluighthe ſó: go mbiai na nabhaid aige fein & ag cach, ar modh go fhuaithaigheann an Mac an Tathair & an ingheann an Mhathair, & fós na cumpanuigh ghradhacha do bheireadh cognamh dha cheile chum vilc & vrchoide fuathaid à cheile go dian daſachtach à bpiantaibh jofrionn.*

63. M. *An mbiaigh pian elé ar an ndruing ndamantuigh an eagmais an ndurais?*

D. *Biaigh go deimhin .1. cnuibh, no Péiſt an choínnſcáis bhiás da nithe, & da Ccreime go ró adhfuathmhar & da bpiana do shiór; ôr Mac na mallacht ag ſmuaineadh ar à pheacuibh, & ar an ccobhair, & ar na ſlightibh iomdhá do gheabhadh, chúm à shlanuighthe, & do sheachna na bpeacuidhe, aris comhairle & Teagaſc na Naithreach ſpiorradáltha, na deagh ſmaintidhe & tarang foiligtheach an chruthaightheora à ſeidi ánn & da ghairim chúm ſlíthe à shlanuighthe, à nois ámh, da fhaicſin féin da-*

infernalibus

infernalibus perpetuis pœnis, mirum in modum affligitur.

64. M. Credis ne aliquid aliud præter Symbolum Apostolorum & Articulos Fidei?

D. Credo equidem omnia quæ in Sacra Scriptura continentur, & ea quæ Dominus noster Iesus Christus suæ sanctæ Ecclesiæ reuelauit.

65. M. Quæ sunt illa?

D. Ne quæso id à me interroges, rudem & insciũm; nam sancta Ecclesia Doctoribus abundat, qui in hoc tibi respondere possunt.

66. M. Fatemur harum quæstionum explicationes solum ad Doctores spectare, & non ad vos Laycos: sufficit enim vobis Articulos Fidei, & ea quæ in Symbolo continentur scire.

manta tré na chionnta fein, abpiàntuibh josrioinn do shiór tré shàoghal na saoghal, as ró aithmheàlach ghoileas soin air & chéastar é.

64. *M. An ccreidean tú àoin ní elé, an éagmuis na cré & Airtiogail an chreidimh?*

D. Ccreidimh gach afhoil siós san Naómh Scriptúir, & à fhoillsian Criost ar Ttighearna dha Naomh Eagluis fein.

65. *M. Cià hiàd soin?*

D. Na fiafruighthear san dom chomh ainshiosach sa do dhuine; or ata an iomad Dochturidh ag an Eagluis le na feidir fhreagara do cheasta go iomachuimheach.

66. *M. Admhamaoid gur ris na Dóchtúribh bhenas freagra na nith soin, & nach ribhse na tuatuidhe: ór as leór dhàoibh eólus do bheith agaibh ar Airtegaluibh an chreidimh, & go harighthe, mar atà siós san Ccrée.*

TRACTATVS II.
SECVNDI LIBRI
DOCT. CHRIST.

In quo explicatur Oratio Dominica, & cæteræ Orationes Ecclesiæ.

CAP. I.

De Oratione Dominicâ.

MAGISTER.

1. COgnito iam satis illo quod credendum est, vt explicatur in primo & secundo libro huius Doctrinæ, modo sciendum est, quid sperandum, quidque petendum, & quo medio illud obtinendum?

D. Omne id, quod à me quæris, in Oratione Dominicâ continetur, quam nos *Pater noster* vocamus, quia illa de-

AN II. TRACHT
DON II. LEABHAR
DHON THEAG. CHRIOST.

Ina mínighthear an Phadear, & vrnuithe elé na Heagluise.

AN I. CHIB.

Ar vrnuighthe an Tighearna, dha ngoirthear an Phadear.

MAGHISTIR.

1. *OAtà à fhiós agad cià na nithe as cóir do chreideamhain, fa mar fhoillsighthear san chéd, & san ttara leabhar don Teagasc Chriostuidhe, anois ní fulàir à fhiós do bheith aguinn cia na ccuirfeam ar ndochas, cread shirfeam, & ciana medhoin lé ttiocfam chum à fhaghla?*

D. Gach asireann tú, ataid go hiomlàn an Orthaĩn an Tighearna da ngoirimidne an Pha-

monstrat,

monſtrat, quid petere, & à quo petere debeamus, & illammet orationem medium, quo petita impetremus.

2. M. Quænam eſt Oratio Dominica?

D. Eſt hæc, Pater noſter, quies in cœlis: 1. Sanctificetur nomen tuum:

2. Adueniat regnum tuum.

3. Fiat voluntas tua, ſicut in cœlo & in terrâ.

4. Panem noſtrum quotidianum da nobis hodie.

5. Et dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris.

6. Et ne nos inducas in tentationem.

7. Sed libera nos à malo. Amen.

3. M. Quis primo Orationem Dominicam compoſuit?

D. Dominus noſter Ieſus Chriſtus illam compoſuit ſuo ore ſanctiſsimo, vt nos orare diſcamus.

4. M. Quid eſt orare?

D. Mentem in Deum eleuare per pias ac bonas cogitationes, eum laudando, & benedicendo, propter beneficia in nos collata, auxiliumque implorando in noſtris neceſsitatibus.

5. M. Quæ ex orationibus præſtantior eſt?

D. Oratio Dominica, quæ Pater noſter nuncupatur.

6. M. Quare?

D. Quia Dominus noſter Ieſus Chriſtus eam (petentibus Apoſtolis) compoſuit, ac pronunciauit, ſuo ore ſanctiſſimo.

7. M. Eſt ne alia aliqua ratio?

D. Imo quia continet omnia quæ à Deo petenda ſunt; & quia in ſe ſeptem pititiones (fundatas in omni charitate, nimirum, Dei ac Proximorum dilectione) continet, itaque deuotiſsimè debe-

bear; ór táisbeanaidh ſi dhuinn cread shirfeam, & cía ara cóir à shireadh, & fós aſí an vrnuigthe cheanna an medhon le fhaghmaid ſion.

2. M. *Cia hi vrnuithe an Tighearna?*

D. *Ag ſó î: Ar Nathar ata ar Naomh,*

1. *Naomhthar thainim.*

2. *Tigeadh do Rioghacht.*

3. *Deantar do thoil ar an Ttalamh mar do nithear ar Neamh.*

4. *Ar Naran laóetheamhail tabhair dhuinn à niogh.*

5. *Agus maith dúinn ar fhiacha mar mhaithmaoidne dar fheitheamhnuibh féin.*

6. *Agus na leig ſinn à ccathughadh.*

7. *Acht ſaór ſinn ô olc. Bio marſin, no deātar ſoin.*

3. M. *Ciá dhō rinne an Phaidear ar tús?*

D. *Ar Ttighearna Ioſa Crioſt do rinne î, le na bheól ró bheanuighthe féin, & do Theaguiſc; iomus go ma eól duinne vrnaighthe dho dheanamh.*

4. M. *Cread é vrnuighthe do dheanamh?*

D. *Ar nanam & ár ninntinn do thoghbhail ſuos chúm Dé le deagh ſmúaintidhthuibh, da mholadh & da bheannughadh tré na thiogh laichibh dhúin, & ag iarra ſhortachta air in ar riochtanas.*

5. M. *Ciá dhona húrnuighthaibh ás voáiſle & ás feàrr?*

D. *An Phaidear .1. ortha an Ttighearna?*

6. M. *Cread an tadhbhar?*

D. *Ar an adhbhar gúr ab é ar Ttighearna Ioſa Crioſt (ar guidhe na Neapoſtal) do rinne î & adubhairt le na bhéol ró bheanuithe fein î.*

7. M. *An fhoil agad cùis ar bioth elé?*

D. *Ata go deimhin, ór atà inte gach ní as inn iarrtha dhuinn ar Dhia, & fós go fhoilid ſeacht nachoingniocha inte preamhuighthe ſan vile charthanacht .1. à ngradh Dé & na comharſan; & ar an adhbhar ſan as cóir dhuinne à radh lé*

mus

mus eam recitare, quia Christus est aduocatus noster, & qui melius agnoscit quæ nobis necessaria erunt.

8. M. Quare Dominus nos admonet se Patrem appellandum?

D. Vt tanquam Filij eius adoptiui, omnia quæ nobis necessaria sunt, summâ cum spe ac fiduciâ ab ipso petamus.

9. M. Quare Patrem nostrum vocamus?

D. Quia ipse nos creauit, & ab eo habemus nostrum esse naturale, eiusque auxilio gubernamur, & regimur, dabitq; nobis gratiam tanquam filijs suis.

10. M. Quare Patrem nostrum vocamus eum; & non Patrem meum?

D. Ad significandum nos esse fratres, vndè æquum est vt nos inuicem amemus, quia filij sumus vnius Patris.

11. M. Est ne alia causa?

D. Est equidem, vt scilicet nos omnes Christiani pro alterutro nostrum oremus; quia oratio communis præstantior est particulari.

12. M. Quare dicis Deum esse in cælis, cùm sit omnibus in locis?

D. Verum est Deum esse omnibus in locis, sed vult ac statuit Dominus noster Iesus Christus, vt in hâc oratione dicemus Deum in cælis esse, quia ibi Angelis ac cæteris Sanctis se videndum manifestat, ibiq; eum aspiciunt facie ad faciẽ.

13. M. Habésne aliam causam?

D. Equidem habeo, nam cùm dicimus, qui es in cælis, cogitemus nos in hoc sæculo esse tanquam peregrinos, & aduenas, & quod nostra vera patria & hæreditas sit in cælo, ad quod præ omnibus alijs aspirare debemus.

hiomad dúrthacht: ór à se Crioſt ar Nabhcoidh, & as feár aga fhoil à fhios cia na nithe as mó atá na riochtanus orinn.

8. M. *Cread fá tteagaſcann ar Ttighearna dhuinn, Athair do ghairinn dhe?*

D. *Ionnus mar chloinn toghtha dho féin go ſirfamaois air gach ní as riochtanas dhuinn, le iomad dochais & muinighne à fhaghla.*

9. M. *Cread fangoirimid ar Nathair do Dhia?*

D. *Do bhrigh gur ab é do cruthaig ſinn, & gur ab vaigh ata aguinn an bheith nadúrtha atá an núinn, & gur ab le na choghnamh ſiurthar & riaghalthar ſinn, & go ttiubrá dhuinn graſa mar chloinn do féin.*

10. M. *Creàd fa ngoirimid ar Nathair dhe ſeoch & mo Athair go haonuracanach?*

D. *Da chur à cceill gur ab dearabhrathreacha dha cheile ſinn, ar an adhbhar ſoin as iõchuibhaidh dhuinn à cheile do ghradha mar chloinn aon Athar amhain.*

11. M. *An fhoil aon chuis ele agad?*

D. *Ata go deimhin, ór teagaſcaidh an Tigearna dhuinn gur fear an vrnuighthe choit cheann, na an vrnuighthe aonaracánach, & gur tarabhuighe don tí do ní ſór an tan à deirimid ar Nathair; guideh gach neach aguin ar ſon na coda ele go hiomlán & an tiõlán ar gach neach fa leith*

12. M. *Cread fà nabairtú ata ar Neaomh, ór atà Dia ſan vile áit?*

D. *As fiór go fhoil Dia ſan vile áit, gidheadh aſi toil Ioſa Crioſt ar Ttighearna, & ór dúigh ſe dhuinn ſan vrnuighthe ſo, aradh go fhoil ſé ar Neaomh, ór as ann ſin theisbeanus é féin do na Haingilibh & dna Naaomhaibh, & as ann dhearcaid é go ſo leir aghaidh ar aghaidh.*

13. M. *An fhoil aon chuis ele agad?*

D. *Ata go deimhin, ór an tan aderimid, ata ar Neaomh, ſmaoineamoid go fhoilemid ſan ſaoghal ſo inar noilirtheachuibh, & inar ndibiortachuibh, & gur ab ar Neaomh ata ár nduthaidh fírinneach as iniarrata dhuinn roimhe an vile ní.*

14. M. Quia in oratione Dominicâ dicis ſeptem eſſe petitiones: Recita primam petitionem?

D. Sanctificetur nomen tuum.

15. M. Quid in hâc petitione petis?

D. Petimus agnitionem nominis Dei per totum mundum ſpargere, eamque in ore ac corde hominum conſeruare, vti in ſeipſa eſt. Quia verò in mundo infideles multi Deum non cognoſcentes, multique mali Chriſtiani inueniuntur, ideò qui filij Dei ſunt, zeloque honoris paterni tanguntur, ingenti cum deſiderio præcantur, vt nomen eius ſanctificetur per orbem vniuerſum, id eſt, vt agnoſcatur, adoretur, honoretur, laudetur, & benèdicatur, vt par eſt ab omnibus hominibus; & quia obligati ſumus ad amandum Deum ſuper omnia, & quidem magis nobismetipſis. Quare ardentiori ac frequentiori deſiderio, vt gloria Dei propagetur quærendum eſt, propterea quoque creati & ornati ratione ſimus, vt cognoſcamus, laudemuſque Deum, in quo etiam, vt deinceps dicetur, ſummum noſtrum bonum conſiſtit.

16. M. Quæ eſt ſecunda petitio?

D. Adueniat regnum tuum.

17. M. Quid in hâc petitione petis?

D. In hâc petitione ordinariè propriã ſalutem petimus, nempè corporis & animæ, ſicut in primâ petitione, gloriam & honorem Dei petiuimus, hoc eſt, vt regnet in cordibus & animabus noſtris in terrâ per ſuam gratiam, & deindè nobis præſtet ſuam gloriam.

18. M. Quot modis dicitur regnum Dei?

D. Trifariam accipi poteſt regnum

14. M. *O adeire go fhoilid ſeacht nachunicha ſan Bpaidir, abair an chead achuingidh dhiobh?*

D. *Naombthar hainim.*

15. M. *Cread shireas tú ſan achuingidh ſin?*

D. *Iarramaoid ainim Dé dho leathnughadh, & daithne ar feadh an Domhain, & à bheith achomhed, & leathnuigh, naomtha, beanuighthe, ambeol, & à ccroidheathaibh na ndaoine, mar ata ſé ann féin. Do bhrigh go fhoil an iomad ainchrioſtuighthe ar feagh an Tſaoghail nach aithnean Dia, & fós iomad droch Chriostuighthe mhaſtuigheas & eaſonoras ainim Dé, le hiomad tarcuiſne, neaomhchiona, & neaomh shuime ann: Ar an adhbhar ſoin an drung ata na ccloiñ ag Dià, beanaidh riú bheith ceanamhuil edmhar fà onoir an Athar à guidhe le mor fhonn à ainim dho naómhadh .1. go naitheontaoidh é ar feagh na cruinne, dha adhra, dha mhola, & da ghradha tar gach aoin ní ele, ón nuile dhuine mar as dual, & as coir; & do bhigh go fhoil duolach orainn Dià do ghradha ós cionn an vile nith, fós ní ſa mho na ſinn fein; ar an adhbhar ſoin as coir dhuin lé ró thoil & ró fhoin glore Dé dhiarruidh dho mheadughadh, & do leathnughadh ar feadh an Tſaoghail, ag ſoin an chúis fàr chruthuigheadh lé ceill & lé reſún ſinn chũ Dià dhaithne, & do mhola ina fhoil ar nard mhaith, fa mar fhoillſeochã tar eis ſó?*

16. M. *Cia an tara hachuinghidh?*

D. *Tigeadh do roigheacht.*

17. M. *Cread iarras tú ſan achuingidh ſoin?*

D. *San achuinghidh ſó ſiremaoid ar ſlainte fein .1. anama & chuirp (fa mar do shireamair ſan chead achuinghidh glore & onóir Dé) à ſe ſin: go mbiadh ſe ag rioghacht inar ccroidheathaibh & in ar nanamannuibh ar an talamh mailleré na ghraſuibh, & na dheaghaidh ſin go ttiobhra dhuinn à ghloire.*

18. M. *Ca mheadh modh ar an abarthar riocht Dé?*

D. *As feidir riocht Dé do thuigſin ar trí*

Dei,

Dei, nam regnum naturæ, regnum gratiæ, ac regnũ deniq; gloriæ reperiuntur. Regnum naturæ est illud, per quod Deus creaturas omnes regit, ac gubernat, vt absolutus rerum omnium Dominus. Tametsi enim peruersi ad faciendũ malum incumbant, nec legem Dei obseruent, nihilominus imperat illis Deus; & si videtur, conatus eorum impedit; & licet subinde illis, quod volunt, permittat, postmodum tamen seuerè punit, cùm nemo sit, qui illius voluntati queat resistere, quam ipse, vel ordinet, vel permittat. Regnum gratiæ illud est, quo Deus animas ac corda bonorum Christianorum moderatur ac regit, gratiam illis spiritumque diuidendo, vt illi promptè inseruiant, illiusque honorem præ omnibus inuestigent. Regnum gloriæ in altera vita erit post extremum judicij diem, quia tunc Deus super omnes res creatas sine vllâ resistentiâ regnabit; & tùm à Dæmonibus flagitiosisque hominibus potestas omnis eripietur, & in perpetuos inferni carceres protrudentur. Tunc quoque mors ipsa omnisque corruptio, cum vniuersis mundi carnisque tentationibus quibus modò serui Dei impetuntur, exterminabitur; adeò vt regnum hoc quietum pacificumque futurum sit, in securâ possessione perfectæ æternæque fœlicitatis consistens.

19. M. De quo horum trium regnorum agit ista petitio?

D. Non loquitur de primo, quia illud venturum non est, sed iam venit: nec loquitur de secundo, quia de illo in petitione primâ actum est, & maiore ex parte iam venit. Loquitur ergò de tertio regno, quod veniet, magnoque cum desiderio ab omnibns illis expectatur, qui

inbodh .i. riocht nadure, riocht gràs, & riocht glore. Le riocht nadurtha riaghlas & ſtiuras Dià na huile chreatuireacha, mar ard Thighearna os cionn an vile ní. Bith go ccuirid na droch dhaoine riompo olc do dheanamh, nach fós colionuid dligh Dé, tar à cheann ſoin ata Diá à riocht os à ccionn; & mar ſoin toirmiſgidh à gniomhartha an tan as toil leis, & fuilingann dhoibh ar vairibh, à ttoil do chomhlionadh, ſmachtuigh iad ſa dhere go cruodhalach, do bhrigh nach foil aon ncach comuſach ar chur an aghaighe à thoile, na aoin ní dho dheanamh acht len fhulang, no len ordugh. As lé riocht na ngràs ſtiuras & riaghlas Dià croidhthe na ndeaghchrioſtuighthe ag roinn ghràs & ſpioraide ortha chum à sherebhiſe dho dheanamh go haibidh lé deagh inntinn, & tar gach aoin niaonoir & à ghloire dhiarraigh roimh gach vile ní. Rioct na glore bhias ſan mbeathaidh thall tar eis laoi an bhreitheamhnuis, or an trath ſoin biaigh Diá à ricgheacht os cionn na nuile chreatureacha, gan chomus na chomhachtha ata neart ar bioth cur an agaighe ar aon chor; & an traith ſoin beanfaidh dhona Deamhnuibh, & dona droch dhaoinibh (bhias à bprioſan shiorruighe) à ccomhachtha & à ccumus go hiomlan. Ní bhia fós an tan ſoin Bás, na truoilleadh, na cathugha, na buaidhreadh an Tſaoghail, na na colla lé ccurthar à anois buorudh ar sherebhiſeachaibh Dé ann: jomus go mbia an riocht ſoin ſuoaimhneach, ſiochantha & aſi ſoin ſealabh an Tſmais shiornuighe.

19. M. *Cia dhona trí riochta ſoin ar à labharthar ſan achoingnigh ſo?*

D. *Ní labharthar ar an cced riocht, ór thanig ſi thana: na fós ar à ttara riocht, ór do labhraigh vrthe ſan chead achuinghnidh, & go ttanigh an chuid as mo dhi. Gidheagh labharthar ar an treas riocht ata chum teacht, & lena fheithid go fonumhar mianmhar an drong dar ab eolach tuirſe & bochtaineacht na beatha ſo;*

præsentis vitæ miseriam agnoscunt. Vnde in præsenti petitione summum nostrum bonum, & gloria, tùm corporis, tùm animæ perfecta expetitur.

20. M. Quandoquidem Regnum illud Dei, quod desideramus ac petimus, mox venturum primùm post extremum iudicij diem initium sumat: quare desideramus ac petimus, vt mundus hic cito finiatur, atque illicò extremus iudicij dies subsequatur?

D. Ita est, tametsi enim amatores mundi huius tristiora noua audire non possunt, quam si extremus iudicij dies frequenter eorum aures circumsonet: nihilominus Ciues cæli, qui modo in morem peregrinorum & exulum viuunt, quoad in terris fuerint, nihil vehementius desiderant. Vnde quemadmodum Sanctus Augustinus ait: (*in Ps.* 118. *con.* 20.) vti prima desideria Sanctorum antiquæ legis in primo Christi terminabantur aduentu: Sic quoque modò desideria Sanctorum nouæ legis in secundo Christi aduentu, qui perfectam nobis beatitudinem conferet, desinet.

21. M. Quæ est tertia petitio?

D. Fiat voluntas tua sicut in cælo & in terrâ.

22. M. Quid significant verba illa, & quid in eis petimus?

D. His verbis gratiam perfectè diuinis mandatis obsequendi petimus. Cùm enim in alterâ petitione vita beata, qui est finis hominis, petatur, nunc conueniebat, vt principale medium ad obtinendum finem illum peteretur, quod est obseruatio mandatorum Dei, quia sic Saluator noster (Matth. 19.) ait: *Si vis ad vitam ingredi, serua mandata.* Nos namque

& trid soinsan achuinghnigh so iarramaid ar maith siorraidh & glore bhithbhuon dhar ccorpuibh & dar nannamaibh.

20. M. *O sí an Riocht vd Dé (thiocfas deis laoe an bhreitheamhnuis) shireamaoid do thoigheacht go grod; mar soin as cosmhail go niarramaoid an Domhan do chriochnudh, & lá an bhreitheamhnuis do theacht go luaith?*

D. *As mar soin ata, or bith nach feidir le lucht ghraidhthe an Tsaoghail nuaidheacht sgeol as mo ghoilleas ortha dheisdeacht, na lá an bhreith eamhnuis deanuigh. Gigheadh an drong dhar a duol aitreabh Flaitheanuis, .i. Burigesig Nimhe, noch ataid anois beó, mar oillroichuibh & dheoradhibh ar an Ttalamh, ní fhoil ar bioth ní as fonnmhaire leo na à thoigheacht. Iomus, amhail adeir S. Augustin: san Ps.* 118. *con.* 20. *sul thanig croſt ar an saoghal gur bhe mean & fonn Naomhaibh an tseann racht a an ched teacht do rinne se: mar an cceana, gur ab é fonn & mean iomlàn Naomhaibh an nua racht a à dara teacht do dheana dho Crioſt, le ttiobharthar an conách suthain, & sonas siorruidhe dhoibh.*

21. M. *Cia an treas achuinghnidh?*

D. *Deantar do thoil ar an ttalamh amhail do nithtar ar Neamh.*

22. M. *Cread chiallaidhidh na briartha so & cread iarthar vnta?*

D. *Sirthar ann sna briarthaibh soin grasa le comeadsom go maith aitheantha Dé, or mar dho siorragh san nachainghnigh ele an beatha bheanuighthe .i. deagh chrich an duine ní folair anois an medhon prionsapaltha le sheaghthar soin diarruidh, & se sin comhall aitheantha & dlige Dé: mar adubhairt Crioſt ar Thighearna leis na briarthaibh so:* Ma dhail teacht asteach dhō bheatha shiorruidhe, comead na haitheātha: *or ní fhoilmidne, voin*

ex no-

ex nobismet ipsis ad omnia mandata obseruanda sufficientes non sumus, vti par est, ideò petimus à Deo, vt illius voluntas à nobis fiat, id est, vt gratiam det illius voluntatem adimplendi, quod obediendo ei in omnibus, sanctisq; præceptis eius respondendo, eueniet. Etiam obligati sumus non murmurare, nec super diuina prouidentia querelas mouere. Quidquid enim nobis vel præcipit, vel immittit, ad finem bonum dirigitur, id est, vel materiam maioris meriti si boni simus, vel emendationis, si mali.

23. M. Quare huic petitioni, illa verba: Sicut in Cælo, & in Terrâ adiunguntur?

D. Vt significatur, adeò nos debere ad obediendum Deo paratos esse, & ad obseruanda illius præcepta cum tantâ perfectione promptitudine, & alacritate ferri, cum quanta in Cælis Angeli ferantur, qui ne minimum quidẽ defectum in vniuersis Dei præceptis obseruandis admittant. Potest etiam dici peccatores (per Terram significatos) obedire Deo, vti quoque Sancti (per Cælum accepti) eidem obediunt. Aut denique Ecclesiam totam (per Terram intellectam) perfectè obediri Deo, quemadmodum & Christus (per Cælũ significatus) illi obediuit, obligando seipsum vsque ad mortem.

24. M. Quæ est quarta petitio?

D. Panem nostrum quotidianum da nobis hodie.

25. M. Quid in hâc petitione petis?

D. In hâc petitione primo, panis spiritualis petitur, qui cibus animæ est. Per spiritualem cibum sanctissimum Sacramentum Altaris accipimus, quod cælestis panis ac diuinus est, mirabiliter vitam animæ enutriens, similter & verbum

féin cumusach chũ na naitheanta dho chomhall, mar as leòr, ar an adhbar soin iarramaoid ar Dhiá sinn do dhea namh à neamhthoile. .i. grasa dho thabhairt dhuinn chum à thoile dho choimhlionadh, noch thig chum criche le bheith vmhal dó an gach ní, maille re an Aitheantuibh dho choimed. Mar an cceana ata duolach orainn gan murmur na gerán an aghaidh Dé; or gibe ní fhogras no chuireas oruinn, as chum deagh chrithe chuireas é, .i. gomo adhbhar meaduithe luoidheachta (ma bhimidh go maith) é: no leasuighthe ma bhi mid go holc.

23. M. *Cred fa ccurthar leis an achuinghnigh so na briartha vd ar Talamh amhil ar neamh?*

D. *Da chur à cceill go sholl duolach orainn ar an Ttalamh bheith vmhal do Dhiá, & ollamh chum aitheanta dho chomhall cho diongmhallta, & cho deffreach, & cho luthghaireach, & ataid na Haingil ar Neamh, nach dein locht da luidhead a ccoimliona aitheanta & tolla Dé go hiomlàn. As feidir fós aradh gúr fonnmhar linne, & go niarramaoid na peacuidh (tuigthear leis an fhocal so Talamh) dumhlúdh do Dhiá, amhail na Naoimh (thuicear leis an fhocal ele so Neamh) vmhlaid dho. No fós an Eagluis go hiomlàn (thuigthear mar Thalamh) direach dumhlúdh do Dhiá famar dumhlaidh Criost (noch chiollaidheas Neamh) é féin dho gus an mbás.*

24. M. *Cia an ceathramhadh achuinghnidh?*

D. *Ar Narán laoethambuil tabhair dhuinn à niúgh.*

25. *Cred shirreas tu san achuinghnidh soin?*

D *San achuinghnidh so iarthar ar tus an taran spioradaltha as biadh an anama: ina dheaight soin, beatha an chuirp .i. an tarã corpurdha. Ase neaõh Shacramẽt na Haltorach tuicear ann so mar aran spioradaltha, ór ase sin an ta-*

Dei intelligitur, quod per prædicatores compositum, aut lectione librorum spiritualium acceptum, non parum eandem animæ vitam educat. Denique inspirationem Dei, orationem, & quidquid his affine est, accipimus, quod vel ad sustentationem gratiæ, vel certè ad augmentum eius, quam vitam animæ esse diximus, conducibile iudicetur. Per panem corporalē intelligimus omne illud quod necessarium ad sustentationem vitæ corporalis fuerit, qua (velut instrumento in bono faciendo) anima vtitur.

26. M. Quare victum corporalem petis, cùm corpus ad peccandum & ruinam attrahat animam?

D. Quia quamuis sit verum, tamen anima (sine corporis auxilio) opera bona quibus ad æternam peruenit vitam, facere non potest, quod est, velut instrumentum animæ ad bona facienda. Itaque æquum est, vt quæ necessaria sunt, corpori & animæ simul petamus; ne per indigentiam panis in corpore, impediantur bona opera animæ; nam omnis species cibi significatur per panem.

27. M. Quare panis hic panis noster vocatur?

D. Non sine magno mysterio panis ille noster vocatur. Quoniam si loquamur de sanctissimo Sacramento, illud certè panis noster est, quando propter salutem nostram à Spiritu sancto in vtero Beatissimæ Virginis Mariæ formatum est, & in fornace sanctissimæ Crucis excoctum, & in altari per manus Sacerdotum apparatum. Imò noster, quia panis proprius Filiorum est, nec canibus dari, id est, infidelibus, aut mortali peccato ob-

ran beannuighthe neaomhdha chothaidheas go miorbhuiltheach ar nanam. Mar an cceana tuicear maile ris brethir Dé, shoillsighthear le seanamontuithibh, no le leitheoreacht leabhar spioradaltha, or ni beg an coghnamh do bheatha an anama iad, fa dheired cialluigthear leis, seide na ndeag smoaintighthe thig ó Dhiá, vrnuighthe, & gach ní ele as còsmhail riú do bheir coghnamh cothughthe & meaduithe grás vaigh, noch as beatha dhon anam, mar do reamhradh. As leis an aran chorpurdha tuigthear gach ní as vireasbuch chum cothuigthe na beatha corpurdha, ata ag an anam (mar shás & mar ghles) chum maitheasa dho dheanamh.

26. M. Cread fa sirean tú beatha an chuirp, ór asetharingeas an tanam chum peaca, & chum ambleasa?

D. Bioth gur fior soin, ní feidir amh leis an anam (gan chognamh an chuirp) deagoibreatha do dheanamh, le ttiocfadh chúm na beatha siorruighe, ór ase an corp gleas & instrument an anama, chum na ndeag oibreacha dho dheanamh, mar adubhramair thuas. Aran adhbhar soin as iomchubhaidh dhuin riochtanas an chuirp dhiarruigh maile re riochtanas an anama; ionnus na cuirfeadh an easbuidh dho bheith ar an ccorp tuirmeasc ar dheagoibreach an anama gan an taran, ór cialluigh an taran an vile short beatha aga mbia gné bidh air.

27. M. Cread fa ngoirthear ar narán féin don arán só?

D. Ní gan fachioll & mór chuis goirthear ar narán féin de. Or màs ar Neaomh Shacrament na Haltorach labhramid as dearabhtha gur ab é ar narán féin é, ór as chúm ar slanuighthe (maille reis an Spiorod Naomh) do fuineagh é à mbruinn na Naomh Mhaighdine Mhuire, & do bruitheadh é ar ghreidil na Naomh Chroisi, & as duinn ollmhuighthear é ar bhordh na Haltorach go laoethumhail le lamhaibh na sagart, & fós ás linn féin é, & ní telici dhuinn chum na

noxijs,

noxijs, debet. Si loquamur de doctrinâ, petimus panem noſtrum, id eſt, illum, qui diſpenſatur inter germanos Eccleſiæ ſanctæ filios à Concionatoribus, & non alienum panem, quem Hæreticis ſuis aſſeclis obtrudunt, qui panis corruptus & infectus eſt. Si loquamur autem de pane corporali, petimus, vt noſtrum largiri dignetur nobis panem, non verò aliorum hominum, id eſt, vt nobis in iuſto ac licito quæſtu aſsiſtere, item poſſeſsionibus noſtris ac vineis, omnibuſque laboribus noſtris benedicere dignetur, quo remotis furto ac fraudibus, vitæ noſtræ neceſſaria prouideamus.

28. M. Quare panem quotidianum vocamus?

D. Quia quotidie panis nobis neceſſarius eſt, ita vt, nec ſuperfluum, nec curioſum quid petamus; ſed quantum ad ſimplicem victum, ſuive corporis, ſiue animæ, vno die ſufficit; maximè cùm peregrinos & hoſpites in hâc vitâ eſſe, ſciamus.

29. M. Quare dicit da nobis hodie?

D. Tametſi enim nos ad obtinendum vt ſpiritualem, ſic corporalem panem laboraturi ſimus; nihilominus ſcimus in nihilum omnem laborem noſtrum recidere, niſi Deus auxiliante ſua gratia nobiſcum concurrat; quemadmodum ſæpè videmus, quod quantumuis homines in conſerendis, ac demetendis agris laborent, tamen propter mundi peccata caritatem annonæ importari. Petimus inſuper, vt Deus panem noſtrum nobis det, id eſt, non ſolum in eo procurando & acquirendo ſuccurrat, ſed etiam dum

Maduighe .1. chum na nainchriostuighthe é, na chum na druinghe bhios à bpeaca mharabh. Fós mas ar à Tteagaſc labhramidh, guirimid ar narán féin de .1. an tarán róintear idir chloinn na Heagluiſe, maille re ſeanamotuighthibh na firinne, & ni he an tarán coimhtheach heligid naHericidhe, chúm à lucht leanamhana, & chũ à muintire .1. aran driote, lotho, lán doNimh & mhalacht Dè. Fós más ar an arán chorpurdha lamhramid, iarramid ar Dhià ar narán fein dho ttabhairt dhuinn, & ni cuid dhuine ele .1. cobhair & coghnamh do thabhairt duinn, chúm nithe dliſteneacha cearta dho sholathar, ar múinn, & ar ſaothar do bhéanudh, & do raithugudh, ionnus, gan ghoid, cheilig, na malis, go fhaghmaois gach ní as riochtanas dhar mbeatha

28. M. *Cread fa ngoirimid de arán laoetheãbail*

D. *Do bhrigh go fhoil riochtanas reis an arán go laoethamhail, & nach iarrata dhuinn ní iomurcach na curialtha, acht an mheoid as leór dho beatha shingil an chuirp & an anama go laoethamhail; & ionnus go ttuigimis gur ab oilirthigh & deoruighthe-sinn ſan mbeathaidh ſó.*

29. M. *Cred fa nabra, tabhair dhuinn à niogh?*

D. *Ionnus go ttuigemaois, tar à cheann go ndeanamaois ar ndicheall ſaothair, gur diomhain duinn è, muna ttuga Dià cobhair dhuinn le na ghraſaibh, mar do chiomaoid go laoethamhuil: Or bioth go ccuridna daoine iomad ſaothair ortha chum treabha & ſaothrudha na talmhan, tar à cheann ſoin tig go minic daoirſe & gortà mhór tré Pheacuidhibh an Tſaoghail. Os achionn ſoin iarramaoid ar Dhià ar narán do thabhairt dhuinn, nihe amhain cognamh linn da shlathar & da shaothrudhadh, acht fós an tan bhiam dha ghlaca, à cogiſriaga & à bheanugh, ionnus go rachadh à ttarbha dar ccorpuibh & dar nanamannuibh. Agus à dertbear (à niugh) do bhrigh gur ab leor triboloid an laoe niogh na dheaig féin, acht aſe ni as coir dhuinn cuid an laoe niogh diarruidh à niogh, &*

eum

eum percipimus, sanctificet ac benedicat vt nimirũ nobis proficiat, & animę, corporiq; vtilis sit. Et dicitur hodie quia sufficit nobis hodierna tribulatio, nam hodie tantum appetere debemus, quantum ad hunc solum diem sufficit, & eandem orationẽ Dominicã cras recitare, implorando Christianũ victũ; nec cogites Deũ petitionẽ ac curã nostrã iustam impedire v. g. pro culturâ agri & familiæ sustentatione, nullâ cupiditate iuterueniente.

30. M. Dic quintam petitionem?

D. Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris.

31. M. Quid in hâc petitione petis?

D. Petimus, vt Deus nobis dimittet delicta nostra, sicut & nos dimittimus ijs qui nobis malefaciũt: nam si non dimitimus eis, Deus nobis non dimittet peccata nostra; imò nec debitam pœnam pro illis.

32. M. Quæ est sexta petitio?

D. Et ne nos inducas in tentationem.

33. M. Quid in hâc petitione petis.

D. Ne Deus nos permittat cadere in tentationes, prauasq; cogitationes, quibus Diabolus inimicus noster incitare nos solet ad peccandum.

34. M. Dic septimam petitionem?

D. Sed libera nos à malo.

35. M. Quid in hâc petitione petis?

D. Petimus à Deo, vt nos ab omni malo, & periculo, tùm corporis, tùm animæ, ab omni peccato, Dœmonibus, ac inferno, ac ab omni aduersitate, nos liberet.

36. M. Quid est, Amen?

D. Ita fiat, aut fit factum sic.

CAP. II.

De Salutatione Angelicâ, & Salue Regina.

1. M. QVandoquidem Orationẽ Dominicam explicasti, recita

Foillsudh ar an Tteag. Crioſt.

an Phadir cheanna dho radh à mareach, ag iarraigh choda an laoe marigh. Na meas as so go ccuirfeag Diá toirmeasc ar chraum dhleistenach cheart, mar ata an Talamh do shaothrudh, & cotduga muinntire &c. Agus soin sós gan saint, gan chelig.

30. M. *Abair an cuighea achuinghnigh?*

D. *Agus maith dhuinn ar fhiacha mar mhaitheamaidne dhar fheitheamhnuibh fein.*

31. M. *Cread shireas tu san achuinguidh soin?*

D. *Diá dho mhaitheamh ar ccoirtha dhuinn, amhail mhaitheamne dhon druing dho ní eagoir oroinnsór muna maitheamne dhaoib soin, ni mhaithe Diá dhuinne ar bpeacaidhe, na sós an Phion dhlighther ar à son.*

32. M. *Cia an seiseadh achuinghnidh?*

D. *Agus na leig sinn à ccathughadh.*

33. M. *Cread shireas tu san achuinghnidh soin*

D. *Gan Diá dho leigean duinn tuitim à ccathuighthibh na à ndrocb smoantithibh, lè ngnaithighean an Diabhul ar neascara ar ttabrang & ar ngriosudh chum peacaidh.*

34. M. *Abair an seachtmha achuinghnidhe*

D. *Acbt saor sinn ò olc?*

35. M. *Cread iarruigh san achuinghnidh soin?*

D. *Iarramaoid ar Dia ar saora on vile olc & pheriacuil anama & chuirp on vile pheaca, ò naDeamhnuibh, ô josrionn & ô gach vile dhroch fhortiún.*

36. M. *Cread é, Amen, re radh?*

D. *Bioth mar soin, no deantar soin.*

AN II. CAIB.

Ar failthe an Aingil. 1. an Taue Maria, & ar an Salue Regina.

1. M. *ODhfoillsigis ortha an Tighearna; abair à nois failthe an Aingil?*

modo

modo Salutationem Angelicam?

D. Libentiſsimè id faciam, quia peto, vt omnes exiſtamus, ſummi cultores, Beatiſsimæ Virginis Mariæ. Salutationem Angelicam ſic ſonat:

Aue Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus: & Benedictus fructus ventris tui Ieſus. Sancta Maria Mater Dei, ora pro nobis peccatoribus, nunc, & in horâ mortis noſtræ. Amen.

2. M. Quis Salutationem Angelicam compoſuit?

D. Archangelus Gabriel, cùm Beatam ſemper Virginem ſalutauit, primam partẽ protulit, Elizabetha etiam ſecundam partem protulit, & ſancta Mater Eccleſia tertiam partẽ docuit. Nam verba illa *Aue Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus.* Gabriel Archangelus elocutus eſt, ſed veluti legatus Dei, illa per legatum ſuum edicentis. Porrò, *Benedictus fructus ventris tui*, S. Elizabetha adiecit, vti Euangeliſta Lucas atteſtatur. Vndè colligere eſt, illa Spiritum ſanctum per os Elizabethæ prolocutum eſſe. Reliqua verò verba omnia, & *Salue Regina*, ſancta Mater Eccleſia appendit, quæ ab eodem Spiritu ſancto regitur atque dirigitur. Quare appoſitè dici poteſt, quod poſt orationem Dominicam, quam ore ſuo Chriſtus Dominus docuit, nullam prorſus Salutatione Angelicâ præſtantiorem eſſe, quia ab ipſo Deo illam compoſitam, nobiſque per ora ſeruorum ſuorum promulgatam eſſe conſtat.

D. Do dhean ſoin le deagh thoil, or ſirim & achuinghnim go durthachtach go rabham vile in ar ſerebiſeacha díſli ag ar Mbaintighearnain an ogh Mhuire. Ag ſo na briartha beanuithe vd à dubhairt an Taingiol ré Muire as vcht Dé.

Failthe dhuit à Mhuire, làn do ghráſuibh, ata an Tighearna maille riot, as beanuighthe thú tar na mnaibh, & as beanuighthe tora do bhruinne Ioſa.

A Naomh Mhuire, à Mhathair Dé, guidh oirine na Peacuigh, à nois, & à nuair àr mbàis. Bioth mar ſoin.

2. M. *Cia dho rinne an Taue Maria dha ngoirean tú Failthe an Aingil?*

D. *An TardChaingeal Gabriél (iar tteacht do bheanugh dhar Mbantighearnain an og Mhuire) à dubhairt an chead chuid de. Elizabeth (Mathair Eoin Baiſte) à dubhairt an dara cuid dhe, ag dul dar Mbaintighearnain an og Mhuire dha fioſarudh. An treas cuid de, aſi ar Neaomh Mhathair an Eagluis do rionne à theagaſc dhuinn. Or na briarthavd*, Failthe dhuit à Mhuire làn do ghraſuibh, ata an Tighearna maille riot as beannuighthe tú tar na mnaibh: *à ſe an Tardchaingheal Gabriel à dubhairt iad: (Mar Thurnae, áinh, no Leghadi ô Diha) à dubhairt ſe iad, & aſé Dia féin à dubhairt é, maille ré beól anteachtuire ſoin. Agus na briartha ele:* Agus as benuighthe tora do bhruinne: *a ſi Elizabeth a dubhairt iad, mar chuireas ſios an ſuibhſeal, iounus gur deimhin, gur ab é an Spiorad Neaomh à dubhairt iad à beól Elizabeth. An chuid ele ata leis, & an* Salue Regina *mar an cceanna; aſi ar Neaomh Mhathair an Eagluis à dubhairt iad, noch ata iar na riaghludh, & iar na ſtiurudh maille ris an Spioraid Naoimh cheanna. Ar an adhbhar ſoin as oireamhnach à derthar nach foil ann, dein na Paidri (dho bhúin ar Ttighearna Ioſa Crioſt le na bheól beanuighte féin) vrnuighthe as voſle & as feár na an Taue Maria, or as dearabhtha*

3. M. Quare poſt orationem Dominicam Salutatio Angelica dicitur, & non alia aliqua oratio?

D. Ideò, quia apud Chriſtum potentiorem aduocatum & Mediatorem ſanctiſsimâ Matre eius non habemus. Quare oratione ad Chriſtum tranſmiſſâ, quam ipſe nos docuit, ad Matrem illius conuertimur, vt ſuâ nobis interceſsione aſsiſtat, quo omnia illa, quæ in oratione Dominicâ petiuimus, conſequamur: quemadmodum in mundo fit, vbi, poſteaquam ſupplicationem ad Principem ſcripto deſtinauimus, principaliori Palacij aulico poſtmodum totum negotium committimus.

4. M. Recita Salue Regina?

D. *Salue Regina, Mater miſericordiæ, vita, dulcedo, & ſpes noſtra ſalue. Ad te clamamus exules, filij Euæ. Ad te ſuſpiramus, gementes & flentes in hâc lachrimarum valle. Eia ergò aduocata noſtra, illos tuos miſericordes oculos ad nos conuerte. Et Ieſum benedictum fructũ ventris tui, nobis poſt hoc exilium oſtende. O clemens ô, pia, ô dulcis virgo Maria.*

Verſ. *Ora pro nobis ſancta Dei genitrix.*

Reſp. *Vt digni efficiamur promiſsionibus Chriſti.*

Oratio.

OMnipotens ſempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus & animam, vt dignum Filij tui habitaculum effici mereretur, Spiritu ſancto cooperante præparaſti: da, vt cuius commemoratione lætamur, eius piâ interceſsione ab inſtantibus malis, & à morte perpetuâ liberemur. Per eumdem Chriſtum Dominum noſtrum. Amen.

Foillſudh ar an Teag. Crioſt.

gur ab é Diá fein do rinne é, & do theaguiſc dhuinne é le beolaibh à sherebhiſeacha féin.

3. *M. Creadfa nabarthar an Taue Maria deis na Paidri, ſeoch aon vrnuighthe ele?*

D. *Do bhrih nach foil aguinn Cara, na Abhcoidigh (idir ſinn, & Crioſt) ás dána air, na as annſa leis ina à Neamh Mhathair féin; da bhrigh ſoin deis guidh chum Crioſt leis an vrnuighthe dho theagaiſc féin duinn, fillimid ar naghaid ar à Mhathair, ionnus maille re na coghnamh, & le na headarghuidh, go bhaghmaois an ní shiremaoid: amhail do nithear ar an Saogal ſo, an tan do berthar bille achuinghnigh dho Rí cuireamid curum ar ngnothuidh ar an tí as dána air & as fuiſce dho.*

4. *M. Abair an Salue Regina?*

D. GO Mbeanuighthar dhuit à Righain, à Mhathair na trocaire, à Bheatha, à mhillſeach, &ar ndochuſne go mbeanuighthear dhuit. As ort ghoiremidne na diberthuig, clann Eua. As ort oſnuighmid à gartha & à caoi ſan ngleann ſo na ndeór. Ar adhbhar ſoin à Bhanchara & à Abhcoidi, fill orainne lé Tſulibh ró throcaireacha. Agus loſa beanuighthe tora do bhruinne, teisben duinn tar eis na dibeartha ſo. O aró cheannſa, ô aró Bhuigh, ô à mhilis mhaighdeah Muire na trocaire.

Verſ. Guidh orainn à Naoimh Mhathair Dé.

Reſp. Ionnus go mo fiú ſinn geallamhain Chrioſt ar Ttighearna dfaighail.

Vrnuighthe.

ADhiá vileachomhachtuig shioruighe, dollamhuigh (maille ré comhoibriudh an Spioraid Naoimh) corp & anam na gloir oig Mhuire Mhathair, ionnus go mo fhiú é ionnad diongmhaltha do Mhic féin do gheonamh dhe: deanuigh dhuin, mar

5. M.

5. M. Recitando Aue Maria, aut Salue Regina, cui loqueris?

D. Recitando Aue Maria, aut Salue Regina, orationemque vltimam, quas Ecclesia composuit, cum Domina nostra sancta Maria Virgine, loquimur.

6. M. Quare eam, hoc modo, inuocas, & supplicas?

D. Ad implorandum, vt coràm Deo, intercedat pro nobis, ad omnia nobis necessaria obtinenda.

7. M. Quæ est illa Domina, sancta Maria?

D. Est Domina omnium gratiarum, virtutumq; plena, sanctissima MaterDei quæ in cælo est, creatura sanctissima ac Deo charissima super omnes creaturas.

8. M. Estne sancta Maria Virgo in cælo cum corpore & animâ?

D. Absque vllo dubio est.

9. M. Quænam est, illa quæ in Templo est, super Altare?

D. Est imago & similitudo Dominæ nostræ sanctæ Mariæ Virginis quæ in cælo est.

10. M. Quare illa imago est in Ecclesiâ?

D. Vt Dominam nostram, quæ in cælo est, memoriæ nostræ representet; & quia ista est illius imago; Beatæ Mariæ Virginis in cælo regnanti, recordamur: ad eamque confugimus, dicendo *Aue Maria*, & *Salue Regina*; non enim imaginem illius ligneam vel lapideam, aut ex quâuis aliâ materiâ surdâ, mutâ, & insensibili confectam, sed tantum sanctissimam Dominam nostram Virginem Mariam in cælo triumphantem, inuocamus, illius opem & gratiam imploramus, vt pro nobis ad Deum intercedat.

lucharthar ſinn lé na comhchoimhniugh, maille re na hadarghuidh diadha (ona holouibh ſo dho lathair, & ô bhas ſiorruighe) go ſaorthar ſinn. Tré Crioſt ar Ttighearna.

5. M. *Ag radh an Aue Maria & an Salue Regina: cia ré labhran tú?*

D. *Ag radh an Aue Maria & an Salue Regina, & na hurnuighthe ele deagnuidh, do chuir an Eagluis amach, as re nar Mbantighearnuin an ogh Mhuire labhramidh.*

6. M. *Cread fa neaglan & fa ngoin tu í marſo?*

D. *Ionnos go fhaghmis voithe guidh air ar ſon do lathair Dé, ag faghail vaidh gach ní as vireasbach dhuinn.*

7. M. *Cia hi ar Mbantighearna an ogh Mhuire?*

D. *Bantighearna lán do ghraſuibh, & do shubhailchibh, & Naomh Mhathair Dé ata ar Neaomh, an creatuir as Neaomtha & as Beanuighthe, & as ro annſa le Diá, na an vile chreatuir ele.*

8. M. *An fhoil an Naomh oigh Mhuire à Fhlaitheamhnus à ccorp & an anam?*

D. *Ata gan amhras ar bioth.*

9. M. *Maſeadh cia hi ſud ſa Teampol ar an Altóir.*

D. *Iomhaighe & cos mhalacht dhar Mbantighearnain an ogh Mhuire ata ar Neaomh.*

10. M. *Cred fa fhoil à hiomhaighe ſan Eagluis?*

D. *Do thabhairt ar Mantighearnan ata à Fhlaitheamhnus chũ ar ccoimhne, & do bhrigh gur ab iſudh à hiomhaighe, cuimhnimid ar an ogh Mhuire ata ar Neamh, & curumid ar ccurum vrthe ag radh an Aue Maria, & an Salue Regina, & ní dha hiomhaighe ata deanta do chloith, no dho mhaide, no dho mhiotal ar bith ele bodhar, balabh, gan mothughadh, acht ar Mantighearna amhain an ogh Mhuire, ata ar Neamh agallamid, à guidhe à cobhartha & à grás ionnus go nguidhfeadh ſi air ar ſoinne chum Dé.*

11. M. Expone nobis verba Salutationis Angelicæ, & in primis quare dicimus Aue Maria?

D. Quia Salutatio est, per quam nos amicos notosq; monstramus, dum Matrem Dei, auxilium eius implorantes, adimus. Vtimur verò verbis Angeli, quia scimus maximum illi gaudium adferre, sæpè hanc laudem suam inaudire, quod, vbi ab Angelo verba illa excepit, persensit. Gaudet etiam idcò, quia beneficij diuini nos memores videt, & ergà benèfactorem gratos.

12. M. Quid significat gratia plena?

D. Gratia Dei tres potissimum effectus in animâ operatur. Primus est, quod peccata deleat, quæ vti maculæ animam commaculant. Secundus, quod donis virtutibusque eandem animam exornet. Tertius, quod robur etiam suppeditet, vt operibus meritorijs insistat, diuinæ majestati in primis placentibus. Domina nostra, gratia plena est. Nam quantum ad primum effectum attinet, nullius peccati macula, nec originalis aut actualis, nec mortalis aut venialis infecta fuit. Quantum verò ad secundum, habuit illa virtutes omnes, donaque Spiritus sancti in altissimo gradu. Quantum denique ad tertium, exercuit illa opera adeò Deo grata ac meritoria, vt quoad animam ac corpus digna fuerit omnes choros Angelorum & Sanctorum transcendere.

13. M. Non apparet Dominam nostram maiorem gratiam donaque reliquis Sanctis habuisse, quia sæpissimè audiui dici sanctum Stephanum, aliosq; Sanctos plenos Spiritu sancto fuisse?

D. Tametsi de alijs Sanctis dicatur plenos illos gratia fuisse, nihilominus

Foillsuch ar an Tteag. Crioſt.

11. M. *Minig dhuinn briartha an Aingil, & ar tús cred fa nabramid, failthe dhuit à Mhuire*

D. *Do bhrigh gur beanacha ſo do nimid di, le ccuiremid à cceill gur ab cairdi & daoine mointeardha aga fhoil eolas vrthe ſinn, ag dul go nuig í mar Mhathair ag iarruidh à cobhartha. As vime adeirimid briartha an Aingil à cur na failthe ſin, ar an adhbhar go fhoil à fhios aguinn mead na luchara ghabas ſi ag aoiſdeacht ris an mola ſo, mar do ghaibh an chead vair do chuolaidhna briartha ſoin on Aingeal: bith fós luchair vrthe do bhrigh go fhaiceann ſinne coimlnitheach, ar mhor thioghlaicibh Dé, & ar ſon bheith búioch dhon Tioghlaicthoir.*

12. M. *Cread chiallaigheas lán do ghraſaibh?*

D. *Oibrigh graſa Dé trí nithe an anam an duine. Ar tus ſgrioſaidh & dibridh na peacaidhe shaligheas an tanam. An dara ni cuirig ſlacht álainn le tabhartaſaibh & le ſubhailchibh ar an anam cheana. Fa dheire, do bheir Neart & bhrigh dhon anam chum deagh oibreacha dho dheanamh, thainthnias re Mordhacht Dé, & ar à mbionn buiochas ró mhór aige. Ar Mantighearna Muire ata ſi lán do ghraſaibh, or ar tus, ni ar bhoain ſmal na cadh, pheaca shinnſiardha na na ghniomhaidh, mharabhuigh, na sholuighthe ré riamh. An tara ni, fuair ſi iomlaine shubhailche & thiodlaiche, & na thabhartais vile on Spiorad Naomh ſan ard cheim. An treas ní, do thóill ſi an viread ſoin do bhuichas ô Dhia lena deagh oibreachaibh, ionnus gur cuireag os cionn na Naingul & na Neaomh go huilioch; à nglore shiorruighe í.*

13. M. *Fiathruighim dhiot an raibh ag Muire ni as mó do ghraſaibh, na dho bhi ag aon Naomh ele; or à derthar go raib S. Stiamhna & Naoimh ele lán do graſuibh?*

D. *Bioth go nabarthar go rabhadar Naoimh ele lán do ghraſuibh, tar a cheann ſoin do bhi ag ar Mantighearnain ni ſa mho dho ghraſuibh*

amplio-

ampliorem Domina noſtra gratiam illis omnibus habuit; quia ſic à Deo, vt maioris gratiæ capacior redderetur, quam reliqui Sancti, facta eſt. Vt v. g. in exemplo patet. Sint multa vaſa, vnum altero maius ac capacius, quæ ſi impleantur balſamo, omnia plena erunt, & nihilominus in vno plus erit, in altero minus balſami. Cuius ratio eſt, quia Deus homines capaces maioris, minoriſque gratiæ facit, pro qualitate efficiorũ, quæ in ſingulos diſtribuit. Quia verò officium maximum, quod vnquam creaturæ cuiquam datum eſt, eſſe Matrem Dei, ideò Mater Dei capacior facta eſt, & maiore gratiâ, quam vlla vnquam creatura impleta.

14. M. Quid ſignificat Dominus tecum?

D. Hæc altera ſingularis laus eſt beatæ Virginis, quâ ſignificatur Dominum noſtrum ab initio Conceptionis ſuæ aſsiſtendo illi, gubernando illam, inſtruendo & defendendo perpetuò cum ea fuiſſe. Vndè natum eſt, quod nunquam peccatum, nec cogitatione, nec verbo, nec opere admiſerit. Quare Deus non ſolum ornauit ſanctiſsimam Virginem omnibus gratijs; ſed etiam cum ea, tanquam cuſtos theſauri magni degere voluit.

15. M. Quid vult dicere, Benedicta tu in mulieribus?

D. Hæc tertia laus eſt, quæ Dei Matri collata fuit; qua oſtenditur non ſolum illam fuiſſe plenam gratijs Virgini conuenientibus, ſed illas inſuper habuiſſe, quæ maritatas exornant, vt abſolutè mulieres omnes, ſiue quæ nunc ſint, ſiue quæ futuræ ſint, tranſcendat. Benedictio mulieris maritatæ eſt fœ-

na aca vile, ór dollmhaigh Diá í chum gras do ghlaca ní as fairſinge & ni as acfuinnighe na aoinnduine ele riamh; mar as léir ſan tſompla ſo; cuir à ccas: go lionfuidhe ſeithighe do ſlanic, & go mbiadh Soitheach aca bu mó lán na an chuid ele, ataid vile lan, gidheadh as mo do thúill don tſlanic ſan tſoighthech bu mo: à chiall ſo go ndein Dia na daoine nios acfuinnighe, no neamhacfuinnighe na cheile à meid no à luidhead gras, & do reir na caliachta, no offige roinneas ortha, & na ſtaidi na mbiaid. Mar ſoin do bhrigh nar fheidir offig do thabhairt do chreatuir ar bioth bú mo na bheith na Mhathair ag Diá, tríd ſoin do rinne Diá ar Mbantighearna ni as iomláine, & ni as abidhe chum na ngras do ghlca, & do lion í dhiobh tar & os cionn gach creatuir ele.

14. M. *Cread re radh ata an Tighearna maille rioth?*

D. *Ag ſo an dara mola berthar ar Mhuire ann ſo lé ttaisbeantar dhunne go raibh Dia ô thus à gineamhna do shior maille re da ſtuiradh, da teagaſc, & da dion. As gur dearabhtha nar pheacaidh ſi riamh à ſmoaineamh, à mbreithir na à ghniombh. Mar ſoin ni he amhain gur dhemhaiſg Dia an Mbanogh bheanuighthe leis na huile ghraſuibh; gidheagh amh do bí à thoil bheith farré dho shiór dha coſnudh & da comed, mar thaiſgéthóir Stéir chomh voſaíl, chomh ceanneamhail, chomh oiriric ſoin.*

15. M. *Cread re radh as beanuighthe thú tar na mnaibh vile?*

D. *Ag ſó an treás mola do berthar ar Mhuire ann ſó, le fhoillſighthear, nach é amhain go raibh aice na huile ghraſa bhearas re logh nó re maighdin, acht farrú ſoin na graſa & na ſubhailche bheanas re mnaoi phoſta, ionnus gan iſgeacht na ambras ar bioth, gur shàruigh à mbeanuighteacht an vile bhean dha ttanig-*

cunditas, quæ Diuæ Virgini non defuit, quia Filium peperit centum millibus filiorum, quid dicam centum millibus, imò omnibus qui sunt, fuerunt, ac futuri sint, præcipuorem. Potest etiam dici eam Matrem infinitorum penè filiorum esse: quia boni Christiani omnes fratres Christi sunt, & consequenter huius Matris filij, non quidem per generationem & naturam, quomodo solus Filius est Christus, sed per amorem maternumq; affectum, quem ergà omnes induit. Vnde meritissimè dicitur in mulieribus omnibus benedicta, quia aliæ, aut virginitatis lauream sine fœcunditate habuere, aut benedictionem fœcunditatis sine Virginitate. Hæc sola ex peculiari priuilegio Dei lauream virginitatis, cum summâ fœlicissimâque fœcunditate coniunxit.

16. M. Quid significat benedictus fructus ventris tui Iesus?

D. Hæc quarta laus est Beatæ Virgini collata, vtpotè quæ non solùm sit ex seipsâ omni honore digna, sed etiam propter fructum vteri sui. Vti enim fructus arborem ipsam commendat, sic quoquè gloria filij in Matremredundat. Et vti Dominus Iesus non solùm est verus homo atquè inter homines benedictus; sed etiam *Deus benedictus super omnia.* D. Paulo teste ad Rom. 9. ita Mater eius non solùm benedicta est inter mulieres; sed etiam inter omnes, tàm cælestes, quàm terrestres creaturas.

17. M. Declara nunc reliqua verba huius salutationis; & vt cõtinet *Salue Regina?*

D. In dictis verbis, principalem laudem Dominæ nostræ Ecclesia repetit, quæ est, esse Matrem Dei, ac Reginam cælorum, coque commonstrat illam

riamh, & da ttiocfa. As mór an bheanuighthecht le mnaoi phoſta bheith clannamhar, as follas nar theaſta an bheannuightheacht ſo on Naomh Ogh, ór do rug ſi Mac Dé as fear na ced míle Mac, cred fa nabraim ced míle, acht fós as fear na à ttiocfa & à ttanig. As feidir Mathair chloiñe dho airimhthe do ghairim dhi do bhrigh na deagh Chrioſtuithe vile, gur deara bhrathreacha dho Crioſt iad, & mar ſin na ccloinn don Mhathair ſó, ní amh, do reir ghireamhna na fós nadure, mar as Mac dhi amhain Crioſt, acht maille ré gradh & le toil mhathreamhail ata aice dhaibh vile. As gúr coir aradh go fhoil bheannuighthe tar na mnaibh vile, or as beanuighthe lé hoigh, à hoigheacht do choimead gan chloinn, & as beannuithe lé mnaoi phoſta bheith clannamhar, fuair anOgh Mhuire go haonracanach gach prileid dhiobh ſoin .1. créaobh na hoigheachtha, farre beannacht ró shona na clannmhuireachtha.

16. M. *Cred chiallúigheas beannuighthe torra do bhrinne Ioſa Crioſt?*

D. *Ag ſo an ceathramhadh mola bheirthear ar Mhuire annſo, ina fhoillſighthear nach é amhain gur fiú í à mola & à honorugh ar à ſon féin, acht fós, gur thúill à moladh ar ſon an toraidh thanig ona bruinn .1. Ioſa Crioſt; or mar as mola dhon chrann tora maith do thabhairt vaigh, as mar ſoin theid glore an Mhic à mola & à ngloir da mhathair. Agus ô nach é amhain go fhoil ar Ttighearna Ioſa Crioſt na dhuine dha riribh beannuighthe tar an vile dhuine:* Acht fós go fhoil ſé na Dhiá & na dhuine ró bhenuighthe ós gach ní. *Mar adir Pol, ſad Rom. 9. as mar ſoin nach é amhain go fhol à Mhathair beanuighthe tar na mnaibh vile, acht fós, tar na huile chreaturibh ar Neamh & ar Talamh.*

17. M. *Foillſig anois an chuid ele dhun Aue Maria, & an Salue Regina?*

D. *Ann ſna briarthuibh ſó do bheir an Ea-*

quæ-

quæcunque vult, ab eodem Deo impetrare posse. Præcatur etiam vt intercedat pro nobis, quandoquidem sumus in hâc lachrimarum valle exules, vt peccatores, eius interceſsione indigemus; ita vt continuò nos, quoad vixerimus, & præsertim in articulo mortis, quando maiore periculo vrgebimur, adiuuet & pro nobis intercedat ad Filium; quâ de causâ Eccleſia in fine Officij Diuini, Antiphonam, Salue Regina, cum suo versiculo, & Oratione recitare solet.

18. M. Celebratissima est *Salue Regina*, & in totâ Eccleſiâ cantatur frequenter. Dic modò, quibus ostentionibus Imperatrix cælorum Domina nostra ostedebabat se gaudere de huius Orationis & Salutationis deuotissimâ recitatione?

D. Fertur in historiâ sancti Dominici, quod cùm Religiosi recitauerint *Salue Regina*, Regina Angelorum comparuit, & voluit præsens esse dictæ *Salue*, quam Religiosi tenebant: qui cùm peruenerint ad illa verba, nempè: *Spes nostra salue*, Virgo sanctissima eos salutabat maximâ suauitate ac dulcedine. Et cantando: *Ea ergò aduocata nostra*, Mater Dei flectebat genua coràm Filio suo, efficiens officium Aduocatricis pro illis. Et illi prosequentes, cantando: *Illos tuos misericordes oculos ad nos conuerte*, ista Domina eos inspiciebat cum iucundissmâ facie ac visu pascibili. Et reliquam partem Antiphonæ prosequentes: Imperatrix cœlorum ostendebat eis suum bene-

gluis an tiodal & an mola (as mó as feidir do thabhairt do chreathuir ar bioth) dhar Mbantighearnuin an ogh Mhuire. 1. Mhathair Dé Bātighearna Fhlaitheamhnuis, *do gharim dhí: dha fhoillsiudh san tiodal só, go fhoigh ô Dhiá (mar à si à Mhathair í) gach ní dha niarfa air: sirig an Eagluis theana virthe, & sinne boill na Heagluise, guidhe ar ar son do ghnaith, aran adbhar go fhulimid nar ndibearthachuibh san ngleann só na ndeor, & go harithe, siremaoid vrthe guidh oraimn an vaair ar mbais chum à Mic féin, or à se soin an punc guasachtach, diogbhálach, ar à fhoil ar mbeatha shiorraidhe go brach: & as ar à shon soin à deir an Eagluis, deis na hoiffigi go laothambaill an Salue Regina, gun à Versiculo, Responsuir, & Oraid.*

18. M. *As ró sholamanta, ró ghnathach ann iomollann na Heagluise an* Salue Regina *dha sinnim. Innis anois, ciodh na teisbeantathuibh lé fhoillsighan ar Mbantighearna Banimpiri Fhlathais gur luthchareach lé gnathudh & radh na hurnuighthe, & an bheanacha ró dhurthachtach bheanuighthe só?*

D. *Airtheastear à stair S. Dominic, iar mbeith dhona Brathribh ag radh, Diea do bheatha à Righain, go tanig do lathair Bātighearna na Naingul, ar feg do bhí an vrnuighthe sion da sinnim ag na daoinnibh riaghaltha: or ag rochtuin dhaibh à radh na mbriathar:* Diea do bheatha à dhochuis, *do bheanuig dhaibh an Ogh ró Neāhtha lé ró iomad millseacht & seheamacht Agus ag sinnim dhaibh:* Ar an adbhar sion à Abhcoidi; *do fheacad Mhathair Dé à ghlúne à fhiaghnuise à Mic múrnig féin, à deanamh offigi Abhacoidi ar à só. Agus à sinnim na mbriathar vd:* Fill orinne iad sud do shuele ró throcaireacha *do dhearcadh an Bhantighearna cheanna iad lé haghaidh sholibhir shugaidh, & feachaint sheimh cheamsa. Agus adul ar an agaigh ag radh na haintuinn só:* Teisbeain

dictum

dictum Filium, quem in brachijs ſuis tenebat, vnicuique in particulari qui præſens erat *Fr. Gerard. de Freche, de vitis PP. Prædic. cop. 1. c. 7.*

19. M. Quare ob *Aue Maria*, ter de die cramenta ſeu campana pulſantur, videlicet, mane, meridie, & veſperi?

D. Vt erudiamur, opus nobis in primis eſſe ad auxilium Dei ſuæq; ſanctiſſimæ Matris & cæterorum Sanctorum ſæpè recurrere, cum in medio inimicorum tàm viſibilium, quàm inuiſibilium degamus; nec ſatis eſſe ad orationis arma in principio noſtri operis recurrere, ſed etiam in progreſſu operis ac fine id ipſum facere oportere. At verò alia meditatio ad trinam hanc Salutationis Angelicæ compulſationem, facienda occurrit. Quia vult Eccleſia trium principalium myſteriorum redemptionis noſtræ nos meminiſſe, nimirùm Incarnationis, Paſsionis ac mortis, & reſurrectionis. Quare ſalutari mane iubet Matrem Dei in memoriam Reſurrectionis: meridie, in Paſsionis ac mortis: veſperi ſeu noctu in memoriam Incarnationis. Nam vti non dubitamus Chriſtum circà meridiem cruci affixum, & mane reſurrexiſſe: ſic quoque de nocte eum humanam naturam aſſumpſiſſe credimus.

CAP. III.

De Angelis & Sanctis.

1. M. DEbemus ne orare Angelos aut Sanctos.

D. Equidem debemus, vt velint noſtri patronos & interceſſores eſſe apud Deũ.

2. M. Quos vocas Angelos?

duin Ioſa beannighthe: Banimpire Fhlaithéamnuis do theisbeanagh dhaibh à Mac múrneach féin, do bhi aici idir à lamhaibh dha theisbeanagh do gach naon aca fa leith dha raibh dho lathair.

19. M. *Cread fa mbaintear na cluig trí huairi ſan laó .1. ar madin, à meoadhanlaoe, & am thraithnóna ag fogra an* Aue Maria?

D. *Dha theagaſc gur ab riochtanus dhuin ar tús go ndruidimis re cobhair Dé & à Neaomh Mhathar & na Naomh elé, or atamaoid idir àr neaſcairdibh ſó fhaicſeana & do fhaicſeana ſan Tſaoghlſo; & ní leor amhain go ndiongnamais vrnighthe à ttoſach ar ngnoithe, acht as riochtanas dhuinn í à lár, & à criochnugh ar noibre. An tadhbhar ele, fa mbaintear an* Taue Maria *trí huaire, do bhrigh gur toil le nar Naomh Mhathair an Eagluis, ſinn do choimhne ar na trí nithe as prinſipaltha bheanas re nar ſlanugh; mair ata deãbair ruin, na daonachta, & eiſeirighe ar Slanuightheora. Ar an adhbar ſoin, orduigh an Eagluis duinn beanugha dho Mhathair Dé ar moidin, à ccoimhne eſeirghe an Tighearna. A medhon an laoe, à ccoimhne na Paiſe, & Báis ar Slanuightheora. Am thrathnóna, no ſa noighche à chuimhne mar dho ghabh colann daonna vime. Or amhuil atamaoid dearalbtha gur à medhon an laoe do cuireag ar Ttighearna ſan ccrois, gur aiſeirig ar maidin: as inchreite mar an ceana gur ab ſan noighthe do ghaibh vime colann daona.*

AN III. CAIB.

Ar naHainglibh & ar na Naomhaibh.

1. M. *AN coir dhuinn guidhe chum na Naingeal, na chun na Naomh?*

D. *As cóir go deimhin, ionnus go mo thoil leo bheith na nabhacoidibh aguin do lathair De.*

2. M. *Cia dha ngoirean tu Aingil?*

D. Spiritus

D. Spiritus benedictos, qui coràm Deo in cælo maximo gaudio & lætitia perfruuntur.

3. M. Ad quid Deus creauit Angelos?

D. Ad ſeipſum colaudandum & benedicendum per omnia ſæcula ſæculorum.

4. M. Eſt ne aliqua alia cauſa?

D. Maximè ſcilicet, ad regendam, gubernandamque Eccleſiam, & ad homines obſeruandos.

5. M. Habes ne tu Angelum ad tuum cuſtodem & defenſionem?

D. Habeo equidem, & quiuis homo ſuum Angelum ſibi aſsiſtentem.

6. M. Ergò eſto ei & omnibus Angelis valdè deuotus, rogando illos, & poteris recitare in eorum honorem, *Pater noſter* & *Aue Maria*, cum orationibus ſequentibus.

D. Faciam Deo volente, & rogo indices mihi iſtas orationes?

7. M. Hæ ſunt, videlicet. Antiph. *Angele Dei, qui cuſtos es mei, me tibi commiſſum pietate ſupernâ hodie vel hâc nocte, rege & uberna.*

Oratio.

VIſita, quæſumus Domine habitationem iſtam, & omnes inſidias inimici ab ea longè repelle: Angeli tui ſancti habitant in ea, qui nos in pace cuſtodiant: & benedictio tua ſit ſuper nos ſemper. Per Dominum noſtrum. Amen.

D. Do Spioradibh beanuighthe ata ag faghail sholáis do lathair & à fhochair Dé ar Neaomh.

3. *M. Cred fár chruthaig Diá na Haingil?*

D. Chum é féin do mholadh & do bheanugh do shior.

4. *M. An raibh cúis elle aige chuige?*

D. Do bhi. 1. mar thurnathib à ſtiúradh & à riaghludh na Heagluiſe, & do chomead na Ndaone.

5. *M. An fhoil Aingeal comeata & coſanta agadſa?*

D. Ata go deimhin & ag gach Nduine elé à Aingeal fein da chomead, & da choimhdeacht.

6. *M. Ar an adhbhar ſoin bi ro dhurthachtach dhaibh à gui chugatha, & as tarabhthach dhuit an* Phadir & an Taue Maria *maraon ris an vrnuighthe ſo ſios do ragh go laetheamhail na nonoir.*

D. Do dhean mail re toil Dé; & mar ſoin à chonighim ortſa cuir ſios dhamh na hurnuighthe ſoin.

7. *M. So dhuit iad. Antuin.* Aingil Dé ata ad chomeaduigh agam, & ar à fhoil mo churum ſe trocaire Dé, ſirim ort à niugh mo chomead, mo riaghla, & mo ſtiura. Oraid.

FIoſoruig à Thigearna, mar à choingidh ort an Taitreabh ſo, & dibir vaidh an vile cheligh na heaſcarad: & comhnúidis innte do Naom Aingil dar ccoemadne go ſigheach, & go raibh do bheanacht oraine dho shiór. Maille re Crioſt ar Tighearna. Bith mar ſoin.

TRACTATVS III.
SECVNDI LIBRI DOCT. CHRIST.

In quo tractatur de Præceptis legis diuinæ & Ecclesiæ, & operibus misericordiæ.

CAP. I.

De Præceptis decalogi.

MAGISTER.

1. COgnitis Symbolo Apostolico, articulis Fdei, oratione Dominicâ, & salutatione Angelicâ, decem Dei Præcepta, seu Decalogum, modò explica: quia hæc est tertia pars principalis, vt in libro primo huius doctrinæ dixisti?

D. In primis, scire oportet decem Præcepta diuinæ legis, ac Ecclesiæ, & opera misericordiæ: quia Fides & Spes sine charitate, & obseruantiâ legis diuinæ, ad salutem non sufficiunt.

2. M. Quid sibi vult hoc, cùm tot leges in mundo & in Ecclesiâ sint, & tot Præcepta: quod lex nostra decem Præcepta complectens, cæteris omnibus legibus anteponatur?

D. Multæ rationes adduci possunt ad legis huius excellentiam commonstrandam. Primò quidem, quia hæc lex à Deo primitus facta est, & ab eomet initio quidem in cordibus hominum descripta, deinde verò in duabus marmoreis tabulis incisa. Secundò, quia antiquissima est legum omnium, & veluti reliquarum origo ac fons. Tertiò, quia hæc lex est generalissima legum om-

AN III. TRACHT
DON II. LÉABHAR DHON THEAG. CHRIOST.

Na ttrachtar ar Aitheanthaibh dlige Dé & na Heagluise, & ar oibreachuibh na trocaire.

AN I. CAIB.

Ar Atheantuibh Dé.

MAGHISTIR.

1. *OAta fiós chrée na Neapostal, arteaguil an chreidimh, vrnuighthe an Ttighearna, failthe an Aingil, & vrnuighthe ele go lionmhor agad, as fonnamhar linn à nois go minighthe deith Naitheanta dlige Dé: or á se so an treas tracht prinsipaltha don Teagasc Chriostuighe, mar do reamhradhais san chead leabhar?*

D. As fiór nach folair (dona cead nithibh) eolas do bheith ar Aitheantuibh dligh Dé, ar chuig Aitheantaibh na Heagluise, & ar oibreachaibh na Trocaire: or ni leor creideamh, & dochus chum ar slanuighthe, gan carthenacht, & comhaill dlige Dé.

2. M. Cred an fath, faccurthar ar ndlighne .1. na deith Naitheanta roimh an vile dlighe, & à liacht dlighe & racht san Saoghal & san Eagluis na niagmuis?

D. As iomdha réśún as fedir do thabhairt ar vosleacht, & ar mhaith an dlighe so, & ar tosach do bhrigh gur ab é Dia do scribh é à ccroidhthibh na ndaoine, ina dheaigh soin fós an da clár chloithe marmail. An dara cúis, ar son gur ab é as sine dhon vile dhlighe, & gur ab é as preamh, & as tobar dhaibh. An treas adhbhar do bhrigh nach foil dligh ar bith as coitchinne, & as genaraltha na

nium,

nium, quæ inueniri posſint: quippè quæ non ſolùm Chriſtianos obliget, ſed etiam Iudæos ac gentiles; & vt viros, ſic quoque mulieres; vt diuites, ſic pauperes; vt principes, ſic idiotas: vt doctos, ſic ignorantes. Quartò, quia lex hæc immutabilis eſt, nec hominis cuiuſquam diſpenſationem admittens. Quintò, lex hæc ad ſalutem omnibus eſt neceſſaria, vti ſæpius in Euangelio Dominus noſter proteſtatur. Sextò, quia maximâ cum ſolemnitate in monte Sinai promulgata fuit, tubis nimirum Angelicis perſonantibus, item cum tonitru ac fulgure in populi Dei præſentiâ

3. M. Porrò antequam ad explicationem Præceptorum in particulari veniamus, ſcire cupio ſummam & ordinem Præceptorum horum?

D. Finis Præceptorum omnium eſt, charitas Dei & proximi, quia omnia nec Deum nec proximum offendendum eſſe docent, quapropter etiam in duas partes ſunt diſtributa, duabuſque tabulis vt ſuprà dixi, inſcripta. In priori tabulâ tria præcepta, obligationem noſtram ergà Deum exhibentia, continentur: In poſteriore verò ſeptem præcepta, obligationem ergà proximum inculcantia, proponuntur. Quare ſcire debes, tametſi in vnâ tabulâ non niſi tria, in alterâ ſeptem præcepta contineantur; nihilominus ambæ tabulæ æquales & ſcriptura plenæ per totum fuere: quia priora illa pluribus verbis, poſteriora verò paucioribus deſcripta ſunt. Atque ita ſeptem illa præcepta breuia quoad verba, ſunt æqualia præceptis illis tribus, à verbis magis inſtructis.

é: or ni hiad na Crioſtuighe à mhain cheangolas chum à chomhlionta, acht fós na Húil & na Gintilig, na Mna; amhail & na fir; na bochtain, à mhail na Saoibhir; na labanuig, amhail an priõſuidh; na hainbfioſuigh: amhail na ttuigſinaigh & na fhomhlausaigh. An ceathramhadh cúis, do bhrigh gur ab dligh do aiſtrithe é, & nach fulinghean daon nduine à aſtriudh na deſpionſaid do thabhairt ann. An cuigheadh cúis do bhrigh go fhoil an dligh ſo na riochtanas ar an vile dhuine chum á ſlanuighthe, mar chuireas ſiós & dhearabhas an Ttighearna dhuinn, go minic ſan Tſuibhesgeal. An ſeſeadh cúis, do bhrigh go tugadh amach gur fogradh & gur pobliag é, le ſollamain mhor ar Chnoc Synay. i. le fuaim Stoc & Tuimpeidi na Naingeal, le torthnigh, le ſplancach & caoraibh tinntighe do lathair phobuil Dé.

3. M. So thionſcnam foillſughadh na Naitheanta fá leith, foillſig ar tús ſuim na Naitheanta ſo an ordughadh?

D. Aſi an Charthanacht (.i. gradh Dé & na comharſan) an chrith, fár horduig na Haitheanta vile, or teagaſcaid, go hiomlán gan diomdha Dé ná na comharſan do thuilleamh; & ſoin fós an fath, fa fhuilid ronta an da chuid, iar na ſcribha ann da clár mharmail, mar do reamh radh. San ched chlár, ataid na trí Haitheanta thaisbeanas duin, na fiacha & an obligaid à ta ag Dia, orainn: ſan dara clár a taid na ſeacht Naitheanta ele, theagaſcas dhuinn na fiacha, & an dualgas ata orainn dar ccomharſain. Da bhrigh ſoin as tuice dhuit, bioth nach raibh à cclár aca acht tri Haitheanta & ſan chlar ele ſeacht Naitheantha; tar á cheann ſoin do bhadar à raon ma nionann, & lán do ſcribhein: or na trí ched Aithne do bhadar niſa lionmhuire do bhriarthaibh, & na ſeacht Naitheanta deanacha niſa lugh do bhadar ſcriobhtha. Or na ſeacht Naitheanta vd as giorra dho bhriarthuibh, à taid comh ionann ris na tri Haitheanthuibh ele, ata fad ſcriobhtha.

4. M. Quare præcepta primæ tabulæ tria duntaxat sunt?

D. Quia Deum amandum corde, ore, & opere, esse docent.

5. Quare 7. præcepta secũdæ tabulæ sũt?

D. Quia vnum nos docet proximo benefacere, alia verò sex non facere malè eidem, primò quidem personæ, deindè verò honori eius, tertiò denique fortunis & hoc nec opere, nec ore, nec corde.

6. M. Progrediamur nunc ad præcepta ipsa, & primò quidem doce me verba illa quibus in tabulis à Deo descripta sunt?

D. Verba sunt hæc: *Ego sum Dominus Deus tuus, qui eduxi te de terrâ Ægypti de domo seruitutis.*

1. *Non habebis Deos alienos coràm me.*
2. *Non assumes nomen Domini Dei tui in vanum. Non enim insontem habebit Dominus eum, qui assumpserit nomen Domini Dei sui frustra.*
3. *Memento vt diem Sabbathi sanctifices?*
4. *Honora Patrem tuum & Matrem tuam, vt sis longeuus super tetram quàm Dominus Deus tuus dabit tibi.*
5. *Non occides.*
6. *Non mœchaberis.*
7. *Non furtum facies.*
8. *Non loqueris contrà proximum tuum falsum testimonium.*
9. *Non concupisces vxorem proximi tui.*
10. *Non concupisces bona proximi tui.*

7. M. Quid significat illa verba quæ præcedunt decem præcepta?

D. In verbis illis quatuor rationes comprehenduntur, quibus Deum nobis legem dare posse monstratur, nosque ad illius obseruationem obligatos esse. Prima ratio in illis verbis (*Ego sum Dominus*) consistit. Cùm enim Deus principalis ac supremus Dominus noster sit, qui crea-

Foillsudh ar an Tteag. Crioſt.

4. *M. Cred fa nach foil ſan ched chlár acht trí Haitheanta amhain?*

D. Do brigh go tteagaſguid dhuinn Dia dho ghradha, ô chroidhe, ô bheol, & ô ghniomh.

5. *M. Cred fa fholid ſeacht Naitheanta ſan dara clár?*

D. Do bhrigh go muneann Aithne aca dhuinn maith do dheanamh dhon chomhàrſain, na ſé Haithuidh ele teagaſgaid dhuin gan diobhail do dheanamh dho na phearſain, na onoir, ná na mhain, le gniomh, le brethir, na ô chroidhe.

6. *M. Druidimid anois ris na Hatheantuibh fein, & ar tús teisbein na briartha vd, do ſcribha Dia an ſna claraibh?*

D. So iad na briartha: Miſe do Thigearna Dia, noch thug thu ó thalamh na Hægipt à teach na bruide & na daoirſe.

1. Ni bhiaidh Dée oile agad am lathairſe.
2. Ni thiobra tú ainimh do Thighearna Dia go diomhain. Or ni bhiagh ſe agan Tighearna go neaomh chionntach an ti glacas ar à bheol ainimh à Thigearna Dia fein go diomhain.
3. Coimhnig an Tſaoire do naomhdha.
4. Onoraidh Thathair & do Mhathair, chum do bheith fadshaolach ar an Talamh, do beara do Thigearna Dia dhuit.
5. Na deana marabha.
6. Na deana druis.
7. Na deana goid.
8. Na deana breagſhiaghnuiſe an aghaigh do chomharſan.
9. Na ſantuig bean do chomharſan.
10. Na ſantuigh maoin do chomharſan.

7. *M. Cred chialluidhid na briartha vd, ata roimh na deith Naitheanta?*

D. Tuicear ann ſna briarthaibh ſoin & foillſid cheithre reſuinn le tteaſbeantur gur feidir le Dia dlige do thabhairt duinn, & go fhoil duolach orainn à ccomhall. An chead reſún tuicear é as na briarthaibh ſo (As meiſe do Thighearna) *do brigh gur ab é Dia ar nard Thighearna prinſipaltha do chruthaigh do neamhni ſinn, as feidir leis gan amhras dlighe dho thabh-*

uit

uit nos ex nihilo, absque dubio potest nobis legem vt suis seruis præscribere. Altera in verbo *Deus* comprehenditur, quo non solùm Deum illum esse ostenditur, sed etiam supremum iudicem ac gubernatorem & talem vtique qui condere legem possit, & præuaricatores punire. Tertia in vocula *tuus*, continetur, nam præterquam quod Deo obligati simus obedire velut serui Domino, & velut subditi Iudici, nihilominus, vltiorem obligationem habemus, ratione pacti, quod nos cum illo, & ille nobiscum in baptismo, iniuimus. Nam in eo Deus nos pro suis adoptiuis filijs assumit, & nos illum in parentem proprium deligimus, vti etiam Deus fideles omnes pro hæreditate ac populo deligit, & fideles Deum pro suo Deo ac Domino assumunt. Quarta est in ijs verbis: *Qui eduxi te de terrâ Ægypti, de domo seruitutis*, quia ad adeò multiplices obligationes, etiam hæc obligatio gratitudinis accedit. Et quia per Deum quoque à seruitute cùm peccati, tùm diaboli liberati simus, ideò id in Ægyptiâ ac Pharaonicâ seruitute adumbratur, ex quâ populum Israeliticum fortiter eduxit Deus.

Explicatio primi præcepti.

1. M. Explica primum præceptum?

D. Primum præceptum tria complectitur. Primum est, quod Deum pro Deo teneamur agnoscere. Secundum, quod nullam aliam rem pro Deo debeamus adorare. Tertium est, quod non debeamus nobis idola fabricari, id est, statuas aut imagines, vt eas tùm pro Dijs habeamus, tùm adoremus.

2. M. Explica primam partem?

airt duin, amhail da sherebhiseachaibh fein. An dara reſún baintear é as an fhocal ſo, Dia: *le na fhoillſian nach é amhain gur ab é ar* Ndia *é, acht fós ar nard Bhrethamh, & ar ſturuthair le na fedir dligе do thabhairt duinn, & lucht ambriſte & gan ccomhlina do ſmachtudha. An treas reſún ſan fhocal ſo*, do, *or an eagmuis na hobleghaide ata orainn bheith vmhal do Dhia, amhail ſerebhiſig da Ttighearna, & jochtarain do Bhreitheamh, ata obliogaidh ele orainn, ón chunnradh do rinne rinn, & do rinnemair ris ſan Mbaiſte. Or as amghlacas Dia ſinn mar chloinn dilis toghtha dho fein, & ſinne eſeann mar Athair dileas duinn fein, amhail ceana mar ghlacas Dia na firein, & ghlacaid na firein Dia, mar Dhia dhaibh fein & mar Thighearna. Do gcibhthear an ceathramhadh reſún ann ſna briathruibh ſo:* Do thugas tu à Talamh na Hegypt & à toig na daoirſe: *Or an egmuis an iomadaibh dſiachaibh ele, ata obligaid aige orainn an bhuigheachaiſi. Agus do brigh gur maile re Diá do ſaorag ſiñ, ô shearbhontacht an pheaca, & an Diabhuil, ciallúighthar ſon & curthar à ccompraid le bruid Egypt & Pharon, ó na ttug Dia go neartmhar, comuſach pobal Iſrael.*

Foillſugh na ced Aithnidh.

1. M. *Minig anois an ched Aithne?*

D. *Ataid tri codcha ſan ched Aithne. Ar tús ata dhuolach orainn Diá dhaithne mar Dhia. An dara cuid, gan ni ar bioth ele dadhra mar Dhia. An treas cuid, gan jodhail .i. jomhaighthe na picturidh do dheanamh dadharfamaois mar Dhia.*

2. M. *Foillſig an ched chuid?*

D. Deus pro eo haberi vult, quod est, nimirum verò Deo? quod tùm fit, quando homo in quatuor se virtutibus Majestatem diuinam contingentibus exercet, id est, in fide, spe, charitate, ac religione. Qui credit in Deum, agnoscit Deum pro Deo, id est, pro summâ veritate, in quo hæretici delinquunt, qui in illũ non credunt. Qui sperat in Deum, ille Deum pro Deo agnoscit, quem pro fidelissimo, misesicordissimo, ac potentissimo habet, & confidit quod in omnibus ei necessitatibus, & velit & possit adiumento esse. In quo peccant illi, qui desperant de misericordiâ Dei, aut in hominem magis quàm in Deum sperant, aut certè homini perinde, vt Deo confidunt. Qui diligit Deum super omnia, Deum vtique pro Deo habet, id est, pro summo bono agnoscit. In quo peccant grauiter, qui quamlibet creaturam, aut præ Deo, aut æqualiter Deo diligunt; grauius verò, qui odio Deum habent. Denique qui Deum summâ cum reuerentiâ adorat, (vti nos hoc ipsa religionis virtus edocet) ille Deum pro Deo habet; quia Deum principium, auctoremque omnium agnoscit. In quo peccant, aut qui modicè Deum, & res illi consecratas respiciunt, vt sunt Sacerdotes, Templa, vasa Sacra, & similia; & omnes illi qui Deo magis homines, aut illi æqualiter honorant.

3. M. Declara secundam illius præcepti partem?

D. In secundâ parte Deus vult ac præcipit, ne vllam rem creatam Dei loco habeamus. In quo olim gentiles deliquerunt, qui non cognoscentes verum Deum, pro vero Deo creaturas varias, vt Solem, Lunam, alioſque defunctos

D. Asi toil Dé cach dha thuicsint & dha aithne, mar a tase ann fein .1. na Dhia firinneach; do nithar so an tan ghnathigheas duine na cheithre subhalchi bhaineas re Mordhacht neaomdha Dé. 1. Creidheamh, Dochas, Cathran, & Riaghalthacht. An ti chreideas an Ndia, aithnig & glacaidh Dia mar Dhia .1. an ard fharinne, as san bpunc so pheacaid na Hericidhe nach creidean go direach an Ndia. Anti chureas à dhochas an Ndia, athnig & admhaidh se Dia na dhia, or tuigese à bheith aigi fein na Dhia ro dhileas, ro throcaireach, & ro chumhachtach, & bith munighin aige, gur ab ail leis, & gur ab í à thoil, & gur feidir leis coghnamh & fortacht do thabhairt dho ann à vile riochtanasaibh. As an so pheacaid an droung bhios midhochasach à trocaire De, no chureas à munighin à ndaoinibh ni samho na an Ndia, no ma nionnan re Dia. An ti ghraidheas Dia os ceann an vile ní, ata aige mar an cceana Dia na Dhia .1. aithnigh se é mar an ardmhaithe. As an so pheacaid go tróm an lucht ghraidheas aoin chreatuir mar Dhia, no ma nionann reis, no as à chéann, as truime na son go mór pheacaid an lucht fhuothaigheas Dia. Fa dheire, an ti adhras Dia le ioamad vrruma & onora (mar theagascas dhuin so subhailche na Riaghalthacht) or ata ag an ti soin Dia na Dhia, do bhrigh gur ab eolach dho Dia marthosach & vghdar na nuile nith. As ann so pheacaidh an droung bhios neaomh cheanmhail, neaomh shuimeamhail, tarcaisneach ar Dia & ar na nithibh coisrichear dho, mar ataid, sagairt, suthighe, Eagluisi, & à samhailth ele: & sós na daoine onoras nisa mho, no ma nionann re Dia, na Daoine.

3. M. *Foillsig an dara cuid don Aithne so?*

D. *San dara cuid, asi toil Dé & fógraidh: gan ní ar bioth dar cruthaidh dadhra, na do ghlaca mar Dhia, na an ionnad. As ann so dho pheacaidhdis na Gintilig an alla vd, no nachaithnighdis an fíor Dhia, mar Dhia fhirenneach*

homines

homines agnouerunt & adorauerunt. In eodem peccant, fascinatores & lamiæ: item magi omnes, diuinatores & necromantici, qui Diabolo infernali eum honorem deferunt, quem Deo deferre debuissent: Immò plerique illorum habent & adorant illum pro suo Deo, illiusque adminiculo de futuris certò diuinare, aut absconditos thesauros inuenire, aut inconcessus voluptates perficere se posse sperant. Quia verò Diabolus capitalis hostis est humani generis, ideò hos homines miseros decipit, atque inani spe iactatos in varia peccata impellit, ac denique animam eorum perdit, & etiam non rarò corpus.

4. M. Declara tertiam partem?

D. In tertiâ parte præcipit Deus, vt non modo non teneamus rem aliquam creatam pro Deo, vt dictum est; sed multò minus ne formemus, sculpamusq; rem aliquam quam pro Deo habeamus & adoremus: in quo gentiles peccarunt, qui adeò cæci fuerunt, vt fabricarent sibi idola ex auro, argento, ligno, marmore ac lapidibus sibique persuaderent illa Deos suos esse; maximè cùm à Dæmonibus infernalibus, subindè insidere eiusmodi simulacra cernerent, & loqui ex ijsdem eaque mouere, quibus insuper sacrificia sua obtulerunt, & seruierunt. Quia verò sancti Martyres id facere despexerunt, ideò eosdem grauissimis tormentis excarnificatos morte mulctarunt.

5. M. Estne aliud quidpiam residuum in hoc præcepto?

acht do bhioth aca & dadhradaois mar fhior Dhia an iomad creaturidh eagsamhla, mar ata an Ghrian, an Ghealach, & fós daoine fuair Bás do adhdhradais iad & do onoradais mar Dhée. Ann sa ní cheana, pheacaid, lucht na bpiseog & na geasadoireachta; lucht na gintliachta, & na hastroluichta, & na faistene, do bheir an onoir dhlighthear do Dhia, do Dhiabhol josrionn: Ni he amhain fós, acht à romhór súd, ata se aca & adharaid é mar Dhia dileas, & le na choghnamh, bigh dochus & munighein aca faistinibh do dhenamh ar na nithibh bhios chúm teacht, no Ionmhasuibh foleithecha dfail, no ainemhiana neāhdhlisteneacha solacha do chur à nguiomh. Or do bhrigh gur ab é an Diabhól ceanneascara dhioghaltach an chine dhaonna, mar soin mealluighse na daoine bochta so, & le dochas diombain do thabhairt dhaibh, cuirig sa deara ortha an iomadh peacuidhe dho dheanamh, & sa dheire tig dhe go caillid an anam, & go rombinic à ccuirp.

4. M. *Foillsig an treas cuid?*

D. *San treas cuid fhogras Dia, ionnus, nach é amhain, go fhgra dhuinn gan aoin ní dhar chruthaig se do bheith aguin mar Dhia, mar do reamhradh; acht fós gan sinn do chuma, na dho bheanamh aoin nith dadharsamais mar Dhia as ann so pheacuidar naGintilig do bhi cho dàll soin, go ndeanadais dhaibh fein jodhail. i. jomhaighthe, dór, dairigead, do mhaide, & do chloich, & do chureadaois anúil gur bhiad súd à Ndée; & go mórmhor, do bhrighe go fhaceadais na Deamhain da naitribh, à cur sa deara: ortha ladhbairt & corruighe: & ar à shon soin do nidis dhaibh iobairt, & serbhis. Agus na Naomhmhartirig nach ar bhail leó na nithe ceanna do dheanamh, do chureadaois chum bàis iad, le piantaibh nimhneach, cruadhallachtha.*

5. M. *An fhoil aoin ní ele agad san Aithne so?*

D. Imò,

D. Imò est, quia Deus præuaricatori eius grauissimam pœnam intentat, obseruatori verò præmium promittit. Posteaquàm enim præceptum hoc dedisset; adiunxit Deus: *Ego sum Deus fortis zelotes, vindicans peccata Patrum in filios, in tertiam & quartam generationem eorum qui oderunt me, & faciens misericordiam in millia his, qui diligunt me, & custodiunt præcepta mea.* Hîc aduertendum est, Deum se zelosum Deum esse dicere qui seueriſsimè puniat, quia zelo honoris sui; iustitiæ & æquitatis ducitur, ac propterea ferre nequeat impietatem & iniustitiam. Quod contrà illos est, qui adeò peccant continuo, vitamque in voluptatibus impiè transmittunt, ac si nihil eos curaret Deus. Attamen videbis Deum cuare illa, & suo tempore id monstraturum esse.

6. M. Quare præuaricatores Deus in tertiam & quartam generationem punire vult, & obseruatorem in mille generationes diligere.

D. In quartam generationem vsque punit Deus, quia licet homo diu in viuis maneat, non tamen nisi filiorum suorum nepotes, aut nepotum nepotes videbit, & ideò non nisi in eos posteros vult Deus vindictam descendere, quos vita sua peccator potest attingere. E contrario verò benè operantibus non modo non in tertiam aut quartam generationem bonitatem suam exhibet, sed eandem in millesimam generationem vsque se extensurum promittit, si tam diu viuerent. Quia Dominus noster pronior in præmium quàm in pœnàm est, & quia remuneratio ab illius bonitate

D. *Ata hana, ór bagra Dia pian ro throm ar an ti do dheanagh aoin ni an adhaidh na haithne ſo, gealluidh luoaigheacht mór dhon ti chomhlionos í. Tar eis na haithne ſo do thabhairt amach; do chuir Dia na briartha ſo lé:* As Dia neartmhar eadmhar meſi, do ni dioghealtas (tri pheacuidhibh na Naithreach nach graidhean mhe) ar à ccloinn go nuige an treas & an cearmhadh glún: & trocaire go mile glún ar an ndroing ghraidheas mhe & chomeadas maitheanta. *An ſo as tuici dhuinn, mar à deir Dia gur Dia eadmhar é fein lena feidir peanos ro chrúadhalach do chur & ſmacht ró ghear do dheanamh, ar anadhbhur go fhoil ſe eadmhar á ttaoibh achirt & onora, & as trid ſoin ni ſedir leis vruchoid na aindhlighe dfulang. Ata ſo go ro mhór an adhaidh na droinghe pheacuidheas do shiór à cathaimh an aimſire ina nainimhianuibh go horochoideach, amhail & nach beg ſúim ag Dia ionta. Tar à cheann ſon do chiſir go ndeana Dia mhór shúim dhe ſoin, mar chuirfeas an nduil, & theisbeanfas ann aimſir fein.*

6. M. *Cred fa ſmachtuidhean Dia an peacach go nuige an treas & an ceathramhadh glún & go ngraidhean & go ccomeadan an duine ceart chomeadas à Aitheanta go mile glún?*

D. *Smachtúig Dia an duine go ttig an ceathramhadh glún, ór tár à cheann go mairfeadh duine afhad, ni fhaiceann tár an cheathramhadh glún, & ſoin an chúis nach áil leis dioltas do dheanamh acht ar an ſliocht as feidir leis an bpeacach do rochtain beó. Gigheadh amh ar lucht na ndeagh oibreacha ſinidh Dia à ngraſa & à maith, nith gús an treas, na ceathramhadh glún amhain, acht go mile glún, da maredis beó go nuige ſoin: Or as ro mhó ata an Tighearna claón chúm tabhartais do thabhairt, na chúm dioghaltois, & do brigh an luaidheachta & an tabhairtais, gur ab as á mhaith fein lionuid, & fhaſaid, ar an adhbhar ſoin do gheibh tamthneamh do fein ionta: an ſmacht amh aſe*

fluit,

fluit, ideò in ea complacet sibi: punitio autem qua peccatorum nostrorum merces est, ideò coactè illam facit, nostra nimirum malitia impulsus.

7. M. Quare minæ illæ, ac promissa diuina primo duntaxat præcepto appenduntur?

D. Quia hoc principale mandatum est, & grauissimum inter omnia, & quod de illo dicitur, id de cæteris omnibus potest intelligi.

8. M. Quæro ex vobis, anne contrarius præcepto huic diuino honor ille sit, quem Sanctis, eorumque reliquijs, ac denique imaginibus exhibemus; quia apparet nos, omnia illa adorare, quandoquidem genua coràm illis flectimus, orationique vti coràm Deo insistimus?

D. Sancta Ecclesia sponsa Dei est, illiusque Spiritus sanctus est Magister. Vnde periculum non est, illam decipi, aut quippiam facere, aut faciendum docere, quod Dei præcepto aduersatur. Cæterum in particulari loquendo, honoramus inuocamusque Sanctos & amicos Dei, qui suis meritis & orationibus apud Deum nobis adiumento esse possint: non tamen eos pro Dijs habemus, nec adoramus vt Deum. Nec interest multum, nos genua flectere, quia cultus ille non solius Dei proprius est, sed alijs etiam sublimioribus creaturis, vt Summis Pontificibus & Regibus defertur, vt & hoc in multis locis vsiratur, vbi religiosi cum genuflexione superiores suos adeunt. Quare mirum non est, si cultum talem Sanctis in Cœlo cum Christo regnantibus exhibeamus, quandoquidem quibusdam etiam hominibus in terrâ existentibus exhibetur.

9. M. Quid verò de Reliquijs Sancto-

luaidheacht dlighthear dhar bpeacuibh é, ar an adhbhar ſoin meas dar leat nach dha dhioin do ni é, acht iar na ghrioſadh le nár nurchoidne.

7. M. Cred fá ccurthar an bagar ſo, & an gelladh leis an cced Aithne amhain?

D. Do bhrigh gur ab í Aithne as prinſipaltha & as mo idir na haitheantuibh í, & à labharthar vrthe, gur feidir à thuigſin ar chach ele go hiomlán.

8. M. Fiafruighim diot an fhoil an adhaidh na haithne ſo an onoir do berthar dona Naomhaibh, dha Ttaiſibh, & dha Niomhaighthibh, ór as coſmhal rinn go nadhramaidh iad ſo vile, do bhrigh go ſliachtamaoid & go ndenimid vrnuighthe dhaibh amhail do nimid do lathair Dé?

D. Aſt an Naomh Eagluis céle Crioſt, & à ſe à Maghiſtir ſoin an Spiorad Naomh. Ionnus gur dearabhtha nach feidir à meallagh, na dhi aoin ní dho dheanamh, na fós do theagaſc do bheith an adhaidh Aitheanta Dé. Sinne, jommorro (chum labhartha fa leith) onoromaid, & guighmaoid na Naoimh, mar chairdibh, le na feidir fortacht orainn le na luaidheacht, & le na nurnuighthe do lathair Dé: Gidheagh amh, ni mar Deeibh à taid aguinn, na fós shleachtamaid na dho nimaoid vrnuighthe dhaibh, ar chor go nadharamais iad mar Dhia. Or an onoir no an vmhla ſoin ni do Dhia amhain do nithear í, acht fós do chreaturibh arda, onoreacha ele bhios fui, mar ata an Papa, na Rigthe, & à moran do ionadhaibh do nid na daoine riaghaltha ſleachtain ag dúl do lathair an vochtarain. Ar an adhbhar ſoin ni hiongna, go ttioramáis an onóir cheana dhona Naomhaibh ata à riodhacht fare Crioſt ar Neamh, an trath as ceadathach à thabhairt do dhaoinibh eigin ar an ttalamh.

9. M. Cred á deiribh re Taiſibh na Naomh

rum dicemus, nihil sentientibus, ad quos nihilominus genua curuamus præcamurque?

D. Nequaquam preces, ad reliquias, quas scimus sensus expertes esse, fundimus, sed ideò illas honoramus, quia Sanctarum illarum animarum instrumenta fuerunt, quibus illæ præclara virtutum opera meritoria vitæ æternæ ediderunt, & suo tempore viua ac glorioſa corpora exiſtent, nunc verò precioſa pignora ſunt amoris, quem ergà nos geſſerunt, & etiamnùm gerunt Sancti in cælo. Et ideò etiam nos ante reliquias Sanctorum preces fundimus, quæ aliquando viua Templa Dei omnipotentis fuerunt, orantes illos per ſanctiſsima illa pignora, quæ tenemus, vt ſuo auxilio ſe noſtri memores eſſe oſtendant, vti nos honore impenſo illorum memores ſumus.

10. M. An idem de Imaginibus dici poterit?

D. Sic eſt, quia imagines Domini noſtri Ieſu Chriſti, D. Virginis & Sanctorum non ſunt eiuſmodi, vt à nobis pro Dijs habeantur: quamobrem neque idola vocari queunt, vt illæ gentilium, ſed ſolum imagines ſunt, quæ memores nos reddant, Domini noſtri, D. Virginis ac Sanctorum. Item librorum loco ſint illis, qui legere neſciunt, quia ex illis multa myſteria Catholicæ fidei condiſcunt, vt & vitam ac mortem plurimorum Sanctorum. Et honor ſane, quem illis deferimus, non inde eſt, quod imagines ſint ex chartâ, ligno, marmore, alióve metallo formatæ, & exornatæ coloribus; ſed quia Dominum noſtrum, Diuam Virginem alioſque Sanctos re-

(nach foil mothugh na ereachtuin ionta) & tar à cheann ſoin, ſleachtamaoid & do niomaoid vrnuighthe dha lathair?

D. Ni dona Taiſibh, do nimaoid, vrnuighthe, or as dearabhtha nach fhoil mothugionto; acht à ſe an fath na nonoramaoid iad, ar an adhbhar go rabhadar na ninuſtrument ag na hanamaibh naomhtha vd, chum morain degoibreacha do dheanamh & ſubhailchi oirdhirc, lear thuilleadar an Bheatha ſhiorraidhe, & ar theacht na haimſire biaid na ccorpuibh beógha glormhara, & à nois ataid aguinne mar ghealltuibh voſle an gradha do bhi & ata ag na Naomhaibh ata à Fhlaitheanus dhuin. Agus ſoin an chúis fá ndenamaoidne vrnuighthe do lathair Taiſe na Naomh, ar an adhbhar go rabhadar vair é goin na Tteampulaibh beodha ag Dia vileachomhachtach, & ſoin an chúis fa nguimaoid iad mailè ris na gealthaibh ro naomhtha vd ata aguin voatha, ionnus go taisbeanadois iad féin coimhneathach orainn, le na ccoghnabh dhuinn, mar as coimhneatheach linne iad ſan dho nonorughadh.

10. M. An é an ni ceana ſoin as ionraidhte ris na Hiomhaighthibh?

D. As é, or Iomhaighthe Chrioſt, Mhuire, & na Naomh ni mar Dheeibh a taid againn: ar an adhbhar ſoin ni feidir Iodhbhail do gharim dhiobh, mar do bhi ag na Gintileachaibh: acht na Niomaighethibh amhain à taid à guinn do thabhairth Chrioſt, ar Mbantighearna an oigh Mhuire, & na Naomh chum ar ccoimhne. Mar an cceana as leabhair do na tuotaibh, neamh eolguſacha ar leghthoreacht, iad, or tuigid aſta moran deamhairruinn an chreidimh chatoliche, mar an cceana beatha & Bás mhorain dona Naomhuibh. Agus go dearabhtha an onoir do bheiremíd dhaibh, nith ar ſon à mbéith deanta do Phapér, do mhoede, no dho mhiothal ele, na ar ſon à mbeith go breagh pintealtha lé daitheanuibh, no coiridhthe le headuibh & le gre-

præſen-

præsentant. Scimus enim imagines & vitæ & sensus expertes esse, eò quod manuario hominum labore sint fabricatæ, cuius etiam intuitu nihil ab eis petimus, sed ideò tantum ante eas oramus, quia Dominum nostrum, Diuam Virginem, aliosque Sanctos representant.

11. M. Si reliquiæ & imagines Sanctorum sensus expertes sunt, quare ergò tot ac tanta miracula in gratiam illorum, qui sese illis commendant fiunt?

D. Omnia illa miracula Deus facit, sed sæpè per intercessionem sanctorum, & præsertim sanctissimæ Matris suæ; & sæpè quoque in gratiam eorum qui ante imagines ac reliquias huiusmodi Sanctos inuocant; imò verò sæpè Deus eiusmodi reliquijs atquè imaginibus velut tantorum miraculorum instrumentis vtitur, ostenditque placere sibi deuotionem illam Fidelium ergà Sanctos, eorumque reliquias & imagines.

12. M. Quando ergò dicitur, quod quis votum aliquod ad illas reliquias aut imaginẽ talem præstandum fecerit, gratiamque petitam impetrauerit, sic intelligendum est, quod hoc ad Sanctum illmm, cuius reliquiæ illæ vel imago fuerit, direxerit, item quod Deus per intercessionem Sancti illius, aut per reliquias siue imaginem eiusdem, gratiam illam contulerit?

thibh; ach ar son go ttugaid ar Ttighearna, ar Mbantighearn, & Naoimh ele chum ar coimhne. Or ata à fhios aguim nach foil beatha na mothudh ionta, & nach cluinid en ní, mar as le laimh dhaonna à taid deanta, & ann sa cháil soin ni shireamaoid aoin ni ortha, acht amhain à se fath fa nguidhmaoid dha lathair do bhrigh go tugaid ar Ttighearna, & ar Mbaintighearna, & Naoimh ele chosmhaluid siad, inar ccoimhne. Or ata à fhios à guinn nach foil beatha na mothudha ionta, & nach cluinid aoin ni, mar as deanta le laimh dhaonna à taid & an sa chail soin ni shireamaoid aoin ni ortha, acht amhain à se fath fa nguidheamaoid da lathair, do bhrigh go ttugaid ar Ttighearna, ar Mbaintighearna, na Naoimh ele chosmhaluid siad mar cuimhne.

11. M. Muna mothuighid na taise na Naomh aoin ni, cred fa ndenaid an iomad Miorbhuiltidhe ar an ndrouing chuireas à ccuram ortha no dho ni vrnuighthe dha lathair.

D. A se Dia do ni na huile Mhiorbhuilti soin, gidheagh as ro ghnaith leis à ndeanamh ar ghuidhe na Naomh & go mormhor à Naomh Mhathar fein, & mar an cceana as gnaith leis à ndeanamh ar son na ndroingan ghuigheas na Naoimh do lathair na ttaisi, no na Niomhaighse si, & fós gnathuigh Dia ar voaribh na taise soin mar ghleas & mar instrument chum na miorbhuilidh soin do dheanamh, da chur à núil gur mor thaithneann ris an dúrthacht bhios à guinn dona Naomhaibh, dha Ttasibh, & da Niomhaighthibh.

12. M. Ar an adhbhar soin an trath à deirthear go ndearna duine guidh chum na ttaise no chum na Hiomhaighe soin dairedhthe, & go fhuair na grasa dhiarr, as amhla thuitear soin, gur ab chum an Naoimh le na leis an taise, no an jomhaigh do ghuidh, & go ndeárna Dia grasa air tré ghuidh an Naomh cheanna.

D. Ita est vt dicis, nam hæc omnia sic debent intelligi.

13. M. Dic modò, quare Deus Pater in specie senis pingatur, & Spiritus in specie columbæ, Angeli verò in formâ iuuenis alati, cùm Deus & Angeli spiritus sint, nec figuram corporalem habeant, quæ à pictoribus, vti aliorum hominum depingi queat?

D. Quando Deus Pater instar senis depingitur, Spiritus sanctus verò instar columbæ, & Angeli istar alati iuuenis, non ideò quod reuera tales sint, pinguntur (dictum enim à nobis est esse spiritus corporis expertes) sed in illâ specie ideò pinguntur, quia in ea sæpius apparuerunt hominibus. Et quidem Deus Pater instar senis, quia in visione talis Danieli Proph. apparuit; & Spiritus sanctus in specie columbæ pingitur, quia in tali formâ super Christum baptizatum à sancto Ioanne Bapt. requieuisse visus est; Angeli denique in formâ iuuenis, quia multoties apparuerunt in illa formâ. Insuper & hoc aduertendum est, multa alia quidem depingi, non quod in se talia sint, sed quod eiusmodi proprietatem habeant, aut similes speciei suæ effectus operentur. Quemadmodum Fidei virtuti vultus gestamenque fœminæ tribuitur, calicem manu tenentis; item Charitati circumcircà filiorũ augmen, cùm tamen eas, non mulieres sed virtutes esse, notissimum sit. Cui congruenter dici potest, Deum Patrem in formâ senis depictum esse, vt doceamur illum antiquissimum esse, id est, æternum, omnibusque rebus creatis priorem: Spiritum autem sanctum, in columbæ specie, vt dona illa, quæ in nobis Spiritus sanctus operari solet, videlicet, innocen-

Foillsudh ar an Tteag. Crioſt.

As amhlaidh soin ata mar à deire, ór as mar soin as coir iad so vile do thuigsin.

13. M. *Abair à nois, cred fa bpintealthar Dia Aithair à fhighir sheanduine, & an Spiorad Naomh à fighir choilim, & na Haingil à fiighir ogáin le sciathanuibh, ós Spioradi Diá, & na Haingil, & nach foil figir chorpordha ortha, lé bpintealfadois na pinteoiridh iad, ámhail do nid na daoine.*

D. *An tan phintealthar Dia Aithair à fhigir sheanduine, & an Spiorad Naomh à fhoirim choilim, & na Haingil à fhuirim oganuigh, ní ar son go fhoilidh san chruith soin go fireneach dealabhuighthear iad, ór as Spioraididhe glana gan chuirp iad (mar do reamh radhmair thana) acht à sé fáth fa ndealabhthar, ar an modh soin iad, do bhrigh gur ab san cruith soin do theisbeanadar iad féin go minic dona daoinuibh. Agus an tadbhar na bpintealthar Dia Aithair à fhoirim sheanduine, do brigh gúr, theisbein é fein san ruchta soin don fhaigh Daniel. Agus an Spioradh Naomh à ccruth cholim, ór as ann sa fhuirim soin do cannarcas & à comhnúigh ar Chriost, iar na Bhaistidh dho Eoin à Sruth Iordain é; agus fa dheire, na Haingil à ccruith ogain do bhrigh gúr theisbeanadar iad fein go rò mhinic mar soin. Faris sein tuig go ndealabhthar morán do nithibh elé, nihe go fhoilid mar soin ionta fein, acht dha chur à cceill dhuinne, an téfeacht & an toibriudha bhiós ionta; ambail dealabhthar subhailche an Chreidemh à ccruth mhna & calis na laimh. An Charthanacht iar na timchillagh le satha no le búidhin leanabh. Tar à cheann soin as dearabhtha nach mna iad acht subhailche. Mar soin as oireamhnach à derthear go ndealabhthar Dia Aithair à fhuirim shean duine, dha chur à cceill duin go fhoil se seanda ró ársuigh .1. sihrruighè & roimh an vile ní dhar cruthnigheadh. Agus an Spioradh Naomh à ccruith choluim, dha chur à cceill duin tabhartais na Neaomh vruchoide, na gloine & na Naomhthachta oibridheas an Spiorad*

tia,

tia, puritas ac sanctitas, indicetur. Angeli deniquè in specie iuuenis pinguntur, quia semper formosi, vegetique sunt; item alati, vt quantoties sese illò conferant, quo Deus illos destinauerit; vt & in vestimentis albis, stolisque sacris visi sunt, quia puri ac innocentes sunt, diuinæque Majestatis ministri.

14. M. Cùr dicitur imago Christi, Beatæ Mariæ, aliorumque Sanctorum miracula patrasse?

D. Imagines miracula non faciunt, sed solus Deus qui in Cælis est, potest miracula facere, tamen sæpenumerò Sanctorum orationibus, & præcipuè suæ sanctissimæ Matris miracula patrat, & cùm dicitur hæc imago Beatæ Mariæ, aut alia imago miraculum ededisse, Deum illum miraculum fecisse, volimus discere.

Explicatio secundi Præcepti.

1. M. Dic secundum præceptum?

D. Non iurabis nomen Domini Dei tui in vanum.

2. M. Quid præcipitur, & prohibitur in hoc præcepto?

D. In hoc præcepto agitur de honore & inhonoratione, quæ in Deum verbis deferimus; præcipitur namque honos, & inhonoratio prohibetur. Vndè diuidi in quatuor partes præceptum hoc potest, quia quatuor itidem modis honoratur Deus verbis, & quatuor inhonoratur. Primò quidem honoratur verbis Deus, cùm ex affectu charitatis nomen eius eloquimur; inhonoratur verò, cùm illud ipsum nomen in vanum assumitur. Secundò honoratur iuramento, & inhonoratur periurio. Tertiò votorum nuncupatione honoratur, & eorundem viola-

Naomh à noinn. Fá dheoid na Haingil à ccruth oganaigh, do bhrih go fholid do shiór breagha lán do chumas, & le sciathanuibh, ar an adhbhar go fhoilid, ollamh dho ghnaith chúm dul gã mhaoill mar à fhogran Diá dhaibh. Agus le hiorradhuibh geala, & lé stolaibh beanuighthe do bhrigh go fhoilid glan neanmruchoideach na ttúrnuidhthibh ag Mordhacht Dè.

14. M. *Cred fa nabarthar go ndein jomhaige Chriost, Mhuire, & na Naomh ele miorbhuiltighe.*

D. *Ní hiad na Hiomhaighthe do ní miorbhuiltighe, acht Diá amhain ata ar Neaomh, gidheagh as gnaith leis à ndeanamh ar ghuidh na Naomh, & go mórmhór á Naomh Mhathar fein, & an tan adearthar mioruiltighe do dheanamh maile ris an jomhaighe so Mhuire, no leis an jomhaigele vd, à se ni as mean linn do radh gur ab è Diá amhain do rinne na mioruile sein.*

Foillsudh ar an dara Haithne.

1. M. *Abair an dara Aithne?*

D. *Na tabhair ainim do Thighearna Diá go Diomhain.*

2. M. *Cred Aitheantar & fhogarthar dhuinn san Aithne so?*

D. *Ann sa Naithne so labharthar air an onoir & ar an easaonoir do bheirimid do Dhia le briarthuibh; fogarthar à onorudghadh, & toirmisethear à easanorughadh. Ionnus gur feidir Diá do onorudh ar cheithre modh lé briarthuibh & à easanorughadh ar cheithre modh ele. Ar tús onorthar Diá lé briarthuibh an tan jomramaoid é go minic lé teas gradh; easanorthar é dha iomaradh go diomhain. An dara modh, onorthar Dia lé na dhearabadh, no lè na mhionughadh go firineach, ceart, & easanorthar è lè heitheach. An treas modh, onorthar è lè moid, & lè gelladh dlistenach dho dheanamh & easanorthar è trè gan à comhaill. An ceathramha modh, onorthar Diá dha gharim & da mhola, & easanorthar è an tan dhiomolthar è*

tione inhonoratur. Quartò denique inuocatione ac laude honoratar, & blasphemiâ ac maledictione inhonoratur.

3. M. Explica primam partem?

D. Nomen Dei, quemadmodum & nomen Beatæ Mariæ Virginis, & Sanctorum simpliciter nominatum, potest & benè & malè vsurpari: quandoquidem illi, qui impensius Deum diligunt, frequentissimè recordantur Dei, & de eo loquuntur, quod ex magnâ deuotione illos facere & affectu in Epistolâ sancti Pauli videre est, in quibus identidem videtur ac legitur nomen Domini nostri Iesu Christi, quia eo modo in corde gestauit illud sanctus Paulus, quo ore ac scriptis idem circumtulit. Sunt tamen & alij, qui ex malâ consuetudine, quando vel irati sunt, vel iocantur, Dei nomen aut Sancti alicuius temerè proijciunt, eò quod aliud nihil eis in mentem veniat. Qui malèfaciunt, quia sanctissimum nomen Dei pedibus proculcant. Quod exemplo tametsi dissimili declarari potest, tantundem enim esset, ac si quis pretiosam vestem habens eam vbilibet, ac semper citrà vllum respectum per humum traheret, eodem modo faciunt qui nomen Dei, Beatæ Mariæ, & Sanctorum in vanum sumunt.

4. M. Nunc ad alteram partem de juramento agentem gradum fac?

D. Iuramentum nihil aliud est, quàm inuocare Deum in testimonium veritatis: sed tamen vt benè fiat, tria adiungi necesse est, Veritatem scilicèt, Iustitiam & Iudicium: quemadmodum Deus ipse per os Ieremiæ Prophetæ nos docuit. *Ierem.* 4. Et vti in iuramento, quod cum debitis circumstantijs præstatur, honoratur Deus, protestando illum videre

no beirthear aithis, no imdhearghadh dho, no dho ní thar Blaſphemia .1. diamhaſlugh na aghaighe, no an tan donithear ar Dhia, na ar à chreaturibh mallachtugh, na guidoreacht.

3. M. *Foillſig an ched chuid?*

D. *As feidir ainim Dé, Mhuire & na Naomh ainimnighthe go ſimplighe, ſingil, do ghnathudh go maith no go holc: ar an adbhar an drong ghradheas go mór Dia, cuimhnid & labhraid air go minic le durthacht & le fonn, mar as leir an Epiſtil Phoil mar à fhaicear & à leiteár ann gach aon chomhradh ainim Ioſa Crioſt ar Ttighearna; ór mar do bhi ainim Crioſt aige na chroidhe, as amhluigh do bhi aige na bheol & na ſcribhinn. Ataid droungha ele ann leis an ndroch ghnathaibh bhioſaco, le ferig, le ſugra, no le maga, & gan ſmoaineamh ar an ni à deirid ainimnighid go mearaganta Dia, no Muire, no Naomh ele, do bhrigh nach tig na ninntin aon ní ele. Or as olc do nid ſoin, do bhrigh go ttarcaiſnidh ainim Dé & na Naomh dha theilegean fa na ccoſuibh. As feidir ſo do fhoillſiughadh le ſompla, bioth gur neamh choſmhuil, cuir à ccás go fhoil ag duine eadach ro voſal, ro choſtaſamhail, & go mbiaigh vime an gach vile ait, & ann gach aimſir, gan feachaint dó, na cion do bheith aige air ar aon chor, da tharangh na dheaigh trid an lathaig; as amhluig ſoin do ni an droung ainimnigheas ainim Dé, Mhuire, & na Naomh go diomhain.*

4. M. *Foillſig à nois an dara cuid thrachtas ar na mionnuibh?*

D. *Ionann mionnughadh & Dia do ghairim dho lathair mar fhiaghain ar an fhirinne: gigheadh chum ſo do bheith dliſtenach as riochtanas trí coingil .1. firinne, ceart, & breitheamhnus, fa mar do theagaiſc Dia fein maille re beol an Fhaid Ieremias; & mar as onoir do Dhia à mhionnughadh go ceart, dha admhail go fhaiceann à Mhordhacht Neamhtha an vile ní, & gur ab é fein ard dhionuighthoir na firinne, as*

omnia,

omnia, summè veracem atq; acerrimum veritatis defensorem esse. Sic quoque è contrario valdè inhonoratur Deus, si quis iuramentum sine veritate, sine iustitiâ, sine judicio faciat. Quoniam qui sic iurat, ostendit, vel Deum nòn esse conscium sui negotij, vel certè mendacij aut iniquitatis patronum esse.

5. M. Declara hoc magis in particulari, quid significet cum veritate jurare?

D. Qui vult iurare cum veritate, opus est, vt nihil aliud iuramento asseueret, quam sciat verum esse, nec quippiam iurando promittat, quod adimplere nolit. Vnde periuri sunt, peccantque grauissimè, qui cum iuramento illud affirmant verum esse, quod sciunt esse falsum, aut certè nesciunt, num verum sit, illique similiter, qui cum iuramento quid promittunt, quod tamen adimplere in animo non habent intentionem.

6. M. Quid est cum iustitiâ iurare?

D. Tantundem est, ac promittere quempiam aliquid cum iuramento se facturum, quod iustum est, ac licitum. Et ideò peccant grauissimè, qui cum iuramento iniurias illatas se vindicaturos promittunt, aut facturos aliquid, quod Deo displiceat; quia tales eiusmodi promissis stare non debent, & ne quidem in minimo hominibus per talia promissa obligati manent. Cuius ratio est, quia ad malum faciendum obligatur nemo; quippè cùm leges diuinæ ad id non faciendum nos obligent.

7. M. Quid est iurare cu iudicio?

D. Tantumdem est, ac iurare cum prudentiâ ac maturitate, considerãdo inconueniens esse in testimonium, aduocare Deum ad res quæ non sunt necessarias, nec magni momenti; & id quidem cum

mar ſoin eaſanorthar gu ro mhoré, an tan mhionnuighthear é, gan cheart, gan fhirinne, gan bhreitheamnas, ór an ti mhionnuigheas mar ſoin taisbeanuig nach bionn à fhios ag Dia cred do ní, no gur vghdar Dia don breig & don vruchoid.

5. M. *Foillſig ſo niſa ſoleire, & fa leith cred chialluighcas miomughadh go ſireneach?*

D. *Gibe le na mian mionnugaadh go ſiruneach ni folair dho gã ni ar bioth do dhearabhadh, acht ni aga mbia à fhios aige à bheith fíor na aon ni dho ghealladh le mionnuibh, acht mar as meán leis à chomhall, da bhrigh ſo as iucht eithig (& peacuid go ro throm) an droung dhearbhas gúr fíor na nithe aga mbiòn à fhios aca ambeith na mbreig, no nach bión à fhios aca an fíor iad. Mar an cceanna an lucht ghellas le mionnuib ni dho thabhairt vótha nach meán leó dho chómhal.*

6. M. *Cred chiallaigheas miunnughadh le ceart?*

D. *Ionnan é & gan duine dho gheallagh lé mionnuibh acht ni dliſteanach, ceart, & ar an adhbhar ſoin peacuid go ro throm an droung hgeallas le mionnuibh dioghealtas do dheanamh ſan olc, no ſon andligh dho roineag ortha, no ghellas ni dho dheanamh, nach taint hnighean re Dia, & ni bionchambliantа na mionna ſoin, & ni cheangluid fós ar aon neach à ccomhall, à ni ar bioth dha luidhead; or ni fedir bheith ceangailthe ar aon neach olc dho dheanamh, do bhrigh go cceanglann dligh Dé orainn gan olc dho dheanauh.*

7. M. *Cred é mionnudh lé ceill, no lé breitheamhnas?*

D. *Ionnann é & mionnudha lé gliocas cheille, no à bidheachtha, da mheas nach iomchubhaidh Dia dho ghairim mar fhiaghain, acht amhain chum nithe riochtanaſacha, ro shuimeamhla, & ſoin le heagla & le hurruim. As an aghaidh*

gna

timore magno ac reuerentiâ. Vnde hic peccant, qui in quâlibit re paruâ, item inter ioca, ac facetias iuramenta effutiunt. Qui verò ex malâ consuetudine iurant frequẽtius, facili negotio iuramentũ falsum incurrunt, quod vnum ex peccatis maximis, quæ fieri possunt. Vnde quemadmodum Dominus noster in Euangelio, ita quoquè S. Iacobus in suâ Epistolâ prohibent, ne omninò citrà necessitatem iuremus. Cuius rationem, Sancti assignant, quia iuramentum ad infirmã hominum fidem adiuuandam inuentum est, & quia vnus homo difficillimè alteri credit. Quare iuramento vt medicina vtendum, quæ non sæpè resumenda est, sed quam fieri potest, rarissimè.

8. M. Declara tertiam partem huius præcepti de votis tractantem?

D. Votum est promissio Deo facta de re bonâ & diuinæ suæ Maiestati grata. Primum est, quod votum sit promissio. Vnde ad edendum votum non sufficit solum propositum, & multò minus desiderium faciendi aliquid; sed expressa etiam promissio necessaria est, aut ore, aut ad minimum corde factâ. Alterum est, vt votum hoc Deo nuncupatur, in quem proprissimè vota tendunt. Quando ergò dicitur Diuæ Virgini, aut huic sine illi Sancto aliquod votum factum esse, intellige, vota illa principaliter Deo facta esse, ad honorem tamen Beatæ Mariæ Virginis, aut huius Sancti, in quibus Deus modo peculiari, & longè excellentiori quam in reliquis creaturis habitat. Quare votum Sancto alicui factum, nihil est aliud, quàm promissio Deo facta, ad honorandam memoriam illius Sancti aliquà cum oblatione destinata, quod est ipsum Deum in Sancto

Foillsudh ar an Tteag. Crioſt.

ſo pheacuidhid an drõg mhionnuigheas tré gach ní dha luidheadh, no lé maga, no lé greann. An droung iommorro, mhionnuigheas go minic, tré dhroch ghnathudhadh, tuitid go ro fhuras ſon eitheach, noch ata ar na peacaibh as mó as feidir do dheanamh. As trid ſoin fhogras an Tighearna ſan Tſaibhſceol, & Eoin an à epiſtil, gan mionug, acht lé riochtanus. Agus ſo an reſún do bheirid na Naomh ris, ar an adhbhar gur chuige do fríth à mach na mionna, chum chreidimh na ndaóine dho bheith firineach, dearabhtho dhá cheile, & do bhrigh gur deacair le duine aca creideamhain don dara fear. Ar an dadhbhar ſoin as amhlaigh as cóir na mionna dho gnathudha, mar as gnaith leigheas (nach ionghlacaithe go minic, acht mar as annamhaidh as féidir lé neach.

8. M. *Foillſig an treas cuid don Aithni ſo thrachtas ar na modhibh?*

D. *A ſeadh as moidé ann gealladh do nithar do Dhiá ar ní eigin mhaith, & thaithnias ré na Mhórdhacht Neamhdha. As inmheaſta dhuit trí nithe chuige ſo. An cheid ní, as gealladh an mhoid; & ní leór mar ſin chúm moide do dheanamh, intinn, na fonn nithe eigin do dheanamh; acht ní folair an ghellamhuin dfoillſiudh leis an mbeal, no an ní ſa lugha dhe leis an ccroidhe. An dara ní, an mhoidi ſo dho bheith dho Dhia, dar ab dúol an vile mhodi. An trath à deirthear go ndeantar moide do Mhuire, don Naomh ſo, no don Naomh ele, bidh a feios agad gur do Dhia go principaltha do nithear an mhoidi ſoin, gidhadh an oneir Mhuire no Naoimh ele, na fhoil Dia à modh as vaiſle & as iomracamaighe, na ann ſna creatuibh ele: ar an adhbhar ſin an mhoid do bheirthear do Naomh eigin ni fhoil ann acht geallamhuin do beirthear do Dhia, ag onorugadh chuimhne an Naoimh ſoin le hoffrail eigin do dheanamh dho; & as ionann ſo & Dia do onoraghdad ann na Naomh féin. An treas coingheall iarthar chum na moide à ſé*

ſuo

ſuo honorare. Tertium eſt, votum non poſſe fieri niſi ſuper re aliqua bona, ac grata Deo, vti virginitas eſt, voluntaria paupertas, & id genus alia. Quare qui votum ſuper peccato admittendo facit, vel ſuper opere aliquo ad cultum Dei no pertinente, vel certè bonum aliquod voueret, quod maiori bono impedimento eſſet, vtique diuinæ ſuæ Majeſtati gratum non eſſet: ideòque non honoraretur, ſed inhonoraretur Deus, & in ſecundum præceptum ab homine peccaretur. Vt etiam grauiter in hoc præceptum impingit, qui votum faciens, id non adimpleat, quam poteſt citiſsimè. Quia præcipit in ſcripturâ Deus, vt voti nuncupator, non modo voluntatem illius adimplendi habeat, ſed nec in eo reddendo demoretur.

9. M. Declara vltimam partem quæ de laude Dei tractat, & blaſphemiâ?

D. Præcipit in hâc vltimâ præcepti ſecundi parte Deus, vt ne blaſphemetur ipſe, ſed magis vt ipſius Sanctum nomen laudetur ac benedicatur. Et primo quidem quantum ad laudem attinet, nulla difficultas eſt, quandoquidem omne bonum à Deo proficiſcitur, omniaque ipſius opera plena ſapientia ſunt, iuſtitia ac miſericordia, rationabile in primis eſt, vt in rebus omnibus laudetur ac benedicatur. Quantum verò ad blaſphemiam ſpectat, intereſt veſtra ſcire blaſphemiam non eſſe alium quàm iniuriam vel Deo ſecundùm ſe, vel in Sanctis ei irrogatam; cuius ſex diuerſa genera inuenire eſt. Primum eſt, quando id Deo attribuitur, quod illi non conuenit, v. g. quod Deus habeat corpus, manus, pedes, quoad diuinitatem, aut quæ illi non conuenit, vt dicere quod poteſt peccare, &ſi-

ſoin, nach féidir moide do dheanamh ar ni, acht ar ní bhias maith, & taintheamhach dho Dhia, mar ata Oighiacht ghlan, bochtacht toilthenach, & à leithedi ele ſoin. Ar an adhbhar ſoin gibe duine do bheir moide ré peacadh do dheanamh, no obair ar bioth nach beanann ré honoir Dé, no fós do gheallfadh maith do dheanamh do chuirfeag tuirmeaſc ar mhaith bú mó ina í, ní bhedh ſon taithneamhach do lathair Mhordhochtha Dé, ar an adhbhar ſoin ní honórfuidhi Diá leis, acht do mionórfuidhe, & an ti dho ní ſo peacuidhidh an aghaidh an dara Haithne: amhúil pheacuid an aghaid na Haithne ceanna an droung do bheir moidi & nach comhlionnuidh í ſan lúas as féidir le ó, ór órduig Diá ſan Scriptuir, don tí do bheir moide, ní he amháin intinn do bheith aige à comhall acht gan moill do dheanamh fa na cur à ccrith.

9. M. *Foillſig an chuid deaghnach thrachtas ar mhola Dé & ar à mhaſladhadh .i. blaſphemia?*

D. *Fograidh Diá ſan chuid ſo don dara Haithne gan é fein do mhaſlughadh, acht à ainim ró Naomhtha do mholadh & do bheannúghadh. Ar tús an mheoid bheaneas ré na mhola ní fhoil, docúl ar bioth ann, ór as dearabhtha gur ab ó Dhia dhoirtear an vile mhaith orainn, & go fhoilid oibrecha Dé lann do eagna, do cheart & do throcaire, da bhrigh ſoin as iomchubhaidh & as ceart à mhola ſan vile ní & à bheannughadh. An mheoid bheaneas rè Diámhaſlad .i. blaſphemia, ní fulair dhuit à fhios do bheit agad gur ab ionann Diámhaſladh, & eagoir do chur à leith Dè mar ata ſe ann féin, no à leith à Naomhúibh noch bheaneas reis. Ataid. 6 gnethe idirdhealaighthe aca ſo as féidir dháil. An ched ghne an tan à deir ní dho bheith ag Dia nár chuibheach dho bheith aige, mar ata aradh go mbiadh cos, nó lámh, nó corp, do reir à Dhiadhachta, nó nithe ele nar choimhe ris do bheith*

milia quæ sunt contrà Dei honorem. Alterum, quando de Deo negatur id, quod illi conuenit, vt sunt potentia, sapientia, iustitia, aut alia eius attributa: aut si diceret quis, Deum non posse hoc facere vel illud, aut non videre, aut certè iustum non esse. Tertium, quando creaturæ tribuitur id, quod proprium est Deo, vt illi faciunt, qui dicunt, quod Diabolus conscius futurorum sit aut vera miracula edere possit. Quartum est, quando quis maledicit Deo, aut Matri eius, aut alijs Sanctis. Quintum, quando nominatim aliqua membra Christi vel eius sanguis aut Sanctorum assumuntur, perindè ac si illis adeò ignominiosa essent, quemadmodum nobis sunt. Sextum, si quæ partes Christi aut Sanctorum ad illudendum ipsis nominentur, vt illi faciunt, qui per manum Christi aut Diui Petri iurant, aut quid simile, quod malitia Diaboli, & hominum iniquitas adinuenit.

10. M. Dic quàm graue peccatum sit blasphemia?

D. Tàm graue est, vt ferè omnium sit grauissimum, quod ex pœnâ blasphemis præstituta, colligi potest. In veteri namque Testamento præcepit Deus, vt blasphemi illicò ab vniuerso populo lapidarentur, vti quoque iura ciuilia blasphemos morte plectunt. Et Diuus Gregorius lib. 4. dialog. cap. 18. scribit de quodam quinquenni puero, qui eò quod blasphemare didicisset, nec ideò à Patre redargutus fuisset, in sinu Patris exspirauit, cuius anima à dœmonibus visibiliter apparẽtibus in infernum deportata fuit, quod de nullo alio peccato legitur. Quaire homini

aige, famar ata aradh go mfeidir leis peacadh dho dheanamh & à samhailt ele do bheg an aghaidh onora Dè. An dara gnè, an tan sheantar ar Dhia an ni as dual & as cóir dho, mar ata, cumhachta, eagana, ceart, nó na nithe ele as dileas dó: amhuil à deragh neach, nach feidir lé Diá so, nó súd do dheanamh, nó nach faicean, nó nach foil sé ceart. An treas gnè, an tan churthar à leith na ccreaturidhe an ni as dileas amh ain do Dhià, amhail do nid an droung à deir go fhoil fiós ag an Diobhal na nithe ata chúm tiacht, no go ndein miorbhuilthighe fire. An ceathramhadh gné, an trath beirthear aithis no mhalluightear Dia, no à Mhathair, no na Naoimh ele. An cuigead gnè, an trath ainimnighthear go tarcaisneach aon bhall do bhallaibh Chriost na à fhuil, na baoill na Naomh: amhail bú mhhicluach, no bu tharcaisneach dhoibh è mar bu micluch dhùinne. An seiseadh gnè an tan ainimnithear ainim Chriost no na Naomhaibh no aon bhall dha mballaibh chum fonamhaid, fa mar do nid an lucht à deir dar laimh Chriost, no Pheadair & à samhuil ele gnás do frith amach lé malís an Diabhail, & lé vrochoid na ndaoine.

10. M. *Abair ciodh meid & troime dho Pheaca an masluidh so?*

D. *Ata sé cho mór soin, gur ab é Peaca (as begnach) as mó don vile Pheaca é. As feidir so dho thuicsint as an bpein do berthear do lucht à dheanta. Or san Tseanracht dfogair Dia dha phobul go hiomlán gobhail do chlochuibh do lathair ar à ndrouinga do dheangh é, & fós na dlighthe sibhialtha damnuighid chum baís an droung cheanna. Aithrisidh S. Gióir gúr damnuigheadh leanabh chuig mbliadhan tríd an bpeaca so, & do bhrigh nár smachtuig à Athair é, fuair bás an vcht, & do rugadar na Deamhain à anam leó go jofrionn, go follas dha Athair & da mhathair & do chach ele do bhi dho làthair. Ní leighthear à shamhuil soin ar aon*

re homini cum omni diligentiâ attendendum eſt, ne adeò grauiter diuinam Majeſtatem offendat. Et tanto facilius caueri peccatum hoc poterit, quia nulla inde vtilitas aut delectatio colligitur, qualis ex alijs quibuſdam peccatis, ſed ſolum damnum, quod ſecum ipſummet peccatum comportat. Quamuis homo peccare non debeat, tametſi eo vtilitatem quamlibet, ac voluptatem conquirere poſſet.

11. M. Quando non peccatur procraſtinando iuramentum?

D. Quando res dictat iuxtà conſilium Patris Spiritualis: non enim ſufficit nobis noſtram rationem & dictamen ſequi, iuxtà illud Domini: *Ve ſoli, quia cùm ceciderit, non habet ſubleuantem ſe.*

12. M. Eſt ne peccatum iurare per creaturas?

D. Maximè verò, quia maxima irreuerentia Deo fit, ſi quis per eius creaturas fruſtra iuret: vel ſi quis per Deum falſum & profanum iuret, adducendo ipſum in teſtem veritatis ſeu falſitatis.

13. M. Quomodo iuramentum euitare poſſumus?

D. Vtendo iſtis verbis, ſcilicet, eſt, eſt, non, non, ſicut Dominus noſter Ieſus Chriſtus nos docuit.

Explicatio tertij Præcepti.

1. M. Quid eſt tertium præceptum, & explica illud?

D. Tertium præceptum quod eſt ſanctificare Sabbathum, eſt aliquanto ab alijs præceptis diuerſum: quia cætera omnia præcepta, nimirum duo præce-

pheaca ele. Ar an adhbhar ſoin ní fulair dhon vile dhuinne go ro dhithellach aire dho thabhairt dho fein gan à chomór ſoin do vruchoid do dheanamh an aghaidh Mhordhachtha Dé. Agus as fuſaide an peaca ſo dho sheachana, nach faghthar tarabha, na ſulth ar bioth ann, mar do geibhthear à bpeacuibh eigin ele, acht olc mór noch dho bheir leis an peaca ceanna. Bioth nach cóir don duine pheaca dho dheanamh, tar à cheann go ttaireabheochadh dhe maitheas an Domhain vile ar à shon.

11. M. *Ca trath nach peaca na moide, no na mionna do chur ar cáirdi?*

D. *An trath chuireas reſun ſiós é, do reir chomhairle aithreach Spioradaltha; ór ní leòr dhuinn ar cciall, no ar mbreitheamhnas fein do leamhain, do reir mar à deir an Tighearna:* A thrúaidh an taonracanach, ór an trath thuiteas, níl feár à thóice aige.

12. M. *An peaca na creaturidhe dho mhionnughadh, no dho thabhairt go diomhain no à mbreig?*

D. *A ſeadh go deimhin, ór as mór an athais & an mhiónoir do Dhia, aoin chreatuir dhar chruthaig do mhionnughadh go diomhaoin. No fós an tan mhiónnuighthear Diá breigi à fhiòr no à mbreigh, òr as mòr an aſanòir do Dhia, Dia breige do thogbhail mar fhiaghain ar bhealaibh.*

13. M. *Cionnus as feidir dhuinn na mionna do sheachana?*

D. *Agnathudha na mbriathar ſo .1. à ſeadh, à ſeadh, niheadh niheadh: mar do theagaiſc ar Ttighearna Ioſa Crioſt dhuin.*

Foillſiudh ar an treas Aithne.

1. M. *Cia hi an treas Aithne, & Foillſig i?*

D. *A ſeadh as treas Aithne ann an Tſaoire dho chomheadh, do onorùghadh, & do Naomhdha, à ta difir egin idir an Aithne ſo & na Haitheanta ele, ór na Haitheanta ele go hiomlán .1. an da ched Aithne & na ſeacht Naitheanta fà*

dentia & septem subsequentia sunt naturalia omninò, nec tantum Christianos, sed etiam Iudæos iuxtà ac Gentiles obligant. At verò hoc tertium ex parte naturale est, & omnes obligati; ex parte verò naturale non est, nec omnes obligat. Nàm festum diem sanctificare, id est, diem aliquem pro Sancto habere, eumque in bonis operibus, & præsertim in diuino cultu transmittere, est naturale præceptum: quia ratio naturalis id dictat, ideòque etiam in partibus omnibus mundi dies aliquis festus obseruatur. Et verò determinatio talis diei, vt hic potiùs quàm alius deligatur, naturale non est. Quare apud Iudæos principale festum erat Sabbathum, vti apud Christianos dies Dominicus est.

2. M. Quâ de causâ Deus præcepit Iudæis obseruationem Sabbathi, magis quam alterius diei?

D. Duæ sunt causæ principales. Prima est, quia in Sabbatho totius mundi fabricam compleuit Deus. Et ideò in memoriam tanti beneficij, videlicèt, creationis mundi, diem illum sanctificari voluit. Insuper vt etiam error ille Philosophorum quorundam confutaretur, dicentium mundum ab æterno fuisse. Etenim festũ diem creationis mundi celebrando, quandoque illum principium habuisse confitemur. Altera causa est, quia cùm homo per sex hebdomadæ dies seruos suos & ancillas ac iumenta, ad laborem impulerit ac delassarit, voluit Deus vt septimo die, id est, Sabbatho requiescerent à labore serui, ancillæ, boues & asini; dominique ergà operarios suos misericordes esse discerent, & non crudeles, sed etiam ergà ipsamet iumenta commiserationem induerent.

dheire, ataid vile nadúrtha, & ní air na Criostuighthuibh amhain ata dhulach à ccomead, acht fós ar na Hulaibh & ar na Gintilibh. Gidheagh an treas Aithne so, ata cuid dí do reir nadúir cheãglas an vile dhuine, & cúid ele nach fóil ò naduir, nach ceangian go hiomlán, òr saoire dho neaomhdha .1. lá eigin do choimead na shaoire, & à chaitheamh amach an ndeagoibrechaibh, & go niormhor à serebhis Dé, as Aithne nadurtha é; do bhrigh go ccuirean an resún nadurtha sios é dhon vile dhuine, & mar soin, ar feg an Domhain comeadthar lá egin saoire: giodheg ainimniùdha an láe so no an làe ele, ní ò naduir ata. Soin an tabhàr fà raibh an Sathrunn ag na Hubhaluibh mar fheasta prinsapaltha, mar ata ag na criostuighthibh an Domhnach.

2. M. Cred fàr fhògair Dià dona Hùbhaluibh an Sathrunn do onoirghadh, seoch & aon la elé?

D. A taid dha chùis phrionsapaltha ris. An ched chùis do bhrigh gur Diasathruin do chriochnuig Dia cruthúdh an Domhain. Agus da bhrig soin do bí toil Dé an là son do naomhdhadh à ccuimhne à chomòr soin do mhaith .1. chruthaighthe an Domhain. Faris so chum an tseacharain vd na fheallsamh & na fhilidhe do chur ar ccùluibh, à deireg go fhoil an Domhan ann riamh. Or as dearabtha an tan naõhamaoid là chriochnuighthe chruthaithe an Domhain, go nadhmhamaoid go raibh tosach air. An dara cúis iar ttuirsiúghadh don duine, à lucht seiribhise .1. à óglach & à hhanoglach & à ainimhioltha ar fedh sié là na seachtmhuine, bá toil lé Diá san seachtmha láo .1. san Sathrunn comhnuighe do dheanamh dhaibh, & fós chum go mbeadaois na Tighearnuidhe atruaigheach, trocuireach da lucht saothair, & gan bheith cruodhalach, ní ar na daoinibh amhain, acht fós ar na hainimhiolthuibh féin.

3. M.

3. M. Quare non æquè nos Christiani Sabbathum vt Iudæi colimus, cùm adeò rationabile obseruationis eius causæ suppetant?

D. Grauissimis certè de causis Sabbathũ in Dominicam mutauit Deus, vti & circumcisionem in baptismum, agnumque Paschalem in sanctissimum Sacramentum, omnesque Testamenti veteris cæremonias bonas, in meliores noui Testamenti ritus. Vndè si Iudæi Sabbathum festiuè coluerunt in memoriam creati mundi, quod eo die creationi mundi finis impositus fuerit; potiori ergò iure à nobis Dominica in memoriam eiusdem creationis celebratur, quia die Dominicâ creationem illam Deus exorsus est. Et si Iudæi diem vltimum septimanæ detulerunt Deo, quanto melius Christiani faciunt deferendo primum? Prætereà dico in Dominica trium principalium beneficiorum redemptionis nostræ memoriam recoli. Nàm in Dominicâ Christus natus est, in Dominicâ resurrexit, & in Dominicâ in Apostolos Spiritum sanctum demisit. Denique Sabbathum quietem illam designat, quàm in limbo SS. Patres habuerunt: at verò Dominica gloriam illam significat, quam etiamnùm beatæ animæ possident, & adhuc eorum corpora possessura in cælo sunt. Et ideò coluerunt Sabbathum Iudæi, quia post mortem in limbum descenderunt, suam ibidem quietem captaturi: Christiani verò ideò Dominicam suam colunt, quia pòst mortem ad beatam Paradisi gloriam ascendent. Quod tamen sic intelligendum est, si benè operati fuerint, & legi à Deo nobis datæ conformiter vixerint.

4. M. Anne præter Dominicam ob-

3. M. *Creadh an tabhar nach coimeadamaoidne na Crioſtuithe an Sathrunn, amhail chomeaduid na Hubhail, ò ata cho maith ſoin do reſun ris?*

D. *As iomdha reſún maith fár athraigh Diá ſaoire an Tſathruinn ar an Ndomhnach, amhail mar dhaiſtirig an circumſion .i. timpiollghearradh ſan mbaiſte, & an Lúbhan ſaſga à Naomh Shacrament na Haltora... gach ní ele maith dhon Tſeanrach cà rut ... as fearr ſan Nuaidhreacht. Or ma chomeadaid naHubhail an Sathrunn na shaoire à cciomhne chruthaighthe an Domhain, do bhrigh gur ab é an láo ſoin do criochnuigheadh é; as córta na ſoin dho niomaoidne an Domhnach do choimead do bhrigh gur ab é an lá ſoin do thionſgain ſé. Agus ma thugadis na Hubhail an là deanach dhon tſeachtain do Dhia, as feàrr na ſoin do niomaoidne na Crioſtuighthe an ced là do thabhair dó. As à chionn ſo coimhnighthear ſan Domhnach ar trí tioghlaichthibh prionſapaltha àr ſlanuighthe: ór as Diadomhnuig do rugadh Crioſt, Diadomhnuigh daiſeirigh, & as Diadomhnuig do chuir ſé an Spiorad Naomh ar na Hapoſtoluibh. Fa dheire cialluidhidh anSathrunn an ſuaimhneas do bhí ag anamuibh na Nairtheach Naomhtha ſan Limbo: an Domhnach cialluig ſé an ghloire ata ag na hanamuibh ar Neaomh, & bhias ag na corpuibh. Agus ſoin an chúis fà nonoradaois na Hubhail an Sathrunn, do bhrigh iar mbàs go tteighdis chum ſuaimhnis dhon Limbo: na Crioſtuighthe amh onoruid an Domhnach, do bhrigh iar mbàs go tteighid ſuas go Naomh ghloire Pharathais, as amhluigh thuicthear ſoin, ma do rinneadàr deaghoibreacha, ag tabhairt à mbeatha ſuas do reir an dligh thug Dia dhaibh.*

4. M. *An fhoil dſiachuibh aoin Tſaoire elle*

ſeruare alia feſta neceſſarium eſt?

D. Sunt vtique multa alia obſeruanda, non modò Domini noſtri Ieſu Chriſti, ſed etiam Beatæ Mariæ Virginis, aliorumque Sanctorum, omnia nimirùm illa quæ ab Eccleſiâ ſancta ad obſeruandum propoſita ac præcepta ſunt. Sed nos principaliter de Dominicâ egimus, quia feſtus ille dies antiquiſsimus eſt, & præ cæteris ſæpiſsimè celebratur, quemadmodum & apud Iudæos feſta multa fuerunt; verùm antiquiſsimum, maximum, & quod præ reliquis frequentius celebratum fuit, erat Sabbathum. Quare etiam in decalogo non niſi Sabbathi mentio fit expreſſa, cui vti diximus, dies Dominica ſucceſsit.

5. M. Quæ ad obſeruationem feſti debitam neceſſaria ſunt?

D. Duo. Primum eſt, vt ab omnibus ſeruilibus operibus abſtineamus, illis videlicèt, quæ ab operarijs & artificibus fieri ſolent, corpore ſolo ſe defatigantibus. Nàm opera illa, in quibus principaliter laborat intellectus ſeruilia vocari nequeunt, tametſi ad ſubſidium intellectus, lingua, manus, aut aliud corporale membrum concurrat. Alterum eſt, nos feſtis illis præceptis ad ſanctiſsimum Miſſæ Sacrificium perſonaliter audiendum obligatos eſſe. Et licet Eccleſia ſancta ad aliud nos non obliget, nihilominus conuenientius eſt, vt integer ille dies feſtus, aut potior illius pars in oratione, lectione ſpirituali, in obeundis Eccleſijs, audiendis concionibus, ſimilibusque ſpiritualibus exercitijs tranſmittatur, quia ille eſt finis propter quem inſtituta ſint feſta.

6. M. Si opera ſeruilia in die feſto fieri nequeant, vtiquè non licebit æra

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dho chomhall leith amuidh dhon Dómhnach?

D. *As riochtanus go deimhin, morán ſaoire elle, ni he amhain dar Ttighearna Ioſa Crioſt, acht fós dár Mbantighearnain an ogh Mhuire, & do Naomhaibh ellé .1. gach à fhogran ar Naomh Mhathair an Eagluis do chobhal, gidheagh as ar an Ndòmhnach do labhramar go prinſipaltha, òr à ſe as ſine, & as gnathuidhe na cach dho onorughadh; amhuil do bhi ag nà Hubhail moran ſaoire elle, gidheagh do bé an Sathrunn budh shine, budh sholamanta & budh mhionaca aca. Soin an chúis nach labharthar ſan chlár acht ar an Sathrunn amhain, noch ag à ttanig an Domhnach aſtiach an ionad mar do reamhradh.*

5. M. *Ciodh as riochtanus chum na ſaoire dho chomhead?*

D. *As riochtanas dha ní. Ar tús comhnúigh & ſuimhneas do dheanamh ó oibreachuibh & ó shethar mhurſanta .1. an ſaothar & an obair ghnathuid ſeiribhiſidh & lucht ceirde le duadh corpurdha do dheanamh. Or ghniomhartha na hintinne, nidhiobh ghoirthear murſantacht & ní hiad thuiremeſcar ſan Aiſhne ſo, tar à cheann go mbiadh coghnamh ón tteangain, ón laimh, no ò bhall chorpordha elle ag an intinn chum à ndeanta. An dara ní ata ceanguilthe orain òn Aithne ſo, ann ſna feaſtuidhibh ſaoire bheith do lathair Aiffrinn da eiſdeacht & beith nach ceangalan an Eagluis orainn ní elle, tar à cheann ſoin as iomachuibhe dhuin an chuid as mó dhon lá do chaithimh an vrnuighthe, & à leaghthoreach leabhar Spioradaltha, à fhioſarúgh Eagluiſidhe, an aoiſdeacht sheanamora, & ann deag oibreacha elle Spioradaltha & trocaireacha, òr as chum na crithe ſoin do horduighadh & do tionſgnadh na Feaſtuidhe & an Tſaoire.*

6. M. *Muna còir obair mhurſanta dho dheanamh ſan Tſaoire, ní bú ceadathach na clúigh*

campana

campana pulsare, nec apparare mensam, nedum cibaria coquere, quia illa opera seruilia sunt?

D. Præceptum illud de non faciendis seruilibus operibus, sub duplici conditione intelligitur. Prima est, vt eiusmodi opera non fiant, quæ ad sustentandam humanam vitam necessaria non sint. Quare coquere, apparare mensam, & similia permittuntur, quæ pridie festi fieri nequeunt. Altera est, vt etiam illa opera intermittantur, quæ cultui diuino non inseruiant. Vndè pulsare campanas, aut alia officia in Ecclesiâ peragere, quæ alio die fieri non possunt, permittitur. Prætereà permittuntur diebus festis opera seruilia, quando ea fieri rationabili de causa, prælatus indulget.

7. M. Peccat ne qui in die festo modicè operatur?

D. Saltem peccat venialiter, nisi opus misericordiæ sit, & debet in hoc consulere Doctores, ne dubitet quid agendum sit.

Explicatio quarti Præcepti.

1. M. Explica quartum præceptum, & dic quamobrem præcepta secundę tabulæ ab honore Patris ac Matris initium sumant?

D. Præcepta secundæ tabulæ proximum contingunt, & præcepta primæ tabulæ ad Deum spectant. Et quia inter proximos nemo coniunctior, nec cui obligati magis simus, Patribus ac Matribus est, à quibus esse nostrum habemus, item vitam omnium bonorum temporalium fundamentum, ideò iustissima de causa

dho bhuáint, no na bùird do sholach, na an bia dho bhruith, no dho dheasudh, òr as oibreacha mursanta iad duaghalaidh.

D. An Aithne so fhogras gan oibreacha mursanta dho dheanamh san tsaoire tuicear í ar dha choingheall. An céd choingheall gan do oibrúghadh an lá soin, acht an ní as riochtanas chum beatha an láe soin fein do chothúghadh na colla daonna, da bhrigh soin biágh do bhruith na búird do sholach, & nithe elle dhon tsort soin nach ar sheidir do dheanamh an lá roimhe ceaduighthear iad, or ní sholid an aghaidh na Haithne so. An dara cuid gan oibreacha mursanta dho dheanamh, muna mbiaidh à riochtanas chum serebhise Dé, & na Heagluise, mar ata buoint na cclog, & asamhail elle, nach ar sheidir do dheanamh an là roimhe, as ceadathach iad. Na neagmuis so as feidir oibreacha mursanta dho dheanamh làethe saoire, le cead an vachtarain, an tan bhiàs cúis cheart, dlisteanach ris.

7. M. *An bpeatuidheann an tí do ní begàn oibre là saoire?*

D. *Peacuighidh se an chuid as lúgha dhe go solaighteach, muna ab obair throcaire í, & as còir dho à chasúdh ré daoinibh foghlamtha, ag iarruidh chomharle ortha, chum nach biag an amhras cred do dheanadh.*

Foillsiudh ar an 4. Aithne.

1. M. *Foillsig an ceathrúgh Aithne, & innis cred an tadhbhar fà tionsgnaidh Aitheantha an dara clàr lé honorghadh an Athar & na Mathar?*

D. *Aitheanta an dara clàir as ris an ccomharsain bheanaid siad, mar bheanuid Aitheanta an ched chlàir ré Dià, & do bhrigh nach foil ameasc na ccomharsan aoin neach as goire duin na ar Naithre & ar Mathre, na as mo dha sholimidh ceanguilte à fhiachuibh no à nobligaid, or as votha ata ar mbeith aguin, fa Dhià, & fos ar mbeatha. 1. fundament na huile mhathaisa saoglatha, ar an abhar soin, as rò cheart an*

præcepta

præcepta ſecundæ tabulæ ab honore Patris ac Matris initium faciunt.

2. M. Quid per debitum honorem Patri ac Matri intelligis?

D. Tria accipimus, ſubſidium ſcilicèt, obedientiam, reuerentiam. Et primò quidem ante omnia obligati ſumus Patri ac Matri in neceſsitate, ſubſidio venire. Et ſubſidium illud in Sacrâ Scripturâ honor appellatur. Nàm valdè rationabile eſt, vt filij, qui vitam à Patre ac Matre ſuſceperunt, eorundem vitam conſeruare nitantur. Deindè ad obedientiam Patri ac Matri præſtandam obligati ſumus, vti Diuus Paulus ait: Filij obedite parentibus veſtris per omnia; hoc enim placitum eſt in Domino, id eſt, in omnibus, quæ ipſius voluntati ſunt conformia. Quod ſi verò Pater aut Mater aliquid præcipiant, quod diuinæ voluntati difforme ſit, tunc iuxtà præceptum Chriſti Pater & Mater odiendi ſunt, id eſt, obediendum illis non eſt, nec auſcultandum, perindè ac ſi inimici noſtri eſſent. Deniquè ad reuerentiam Patri Matriſque præſtandam obligati ſumus peculiarem illorum reſpectum habendo, atquè actibus exterioribus, vti par eſt, honorando. Quod tanti fecit Deus, vt in lege veteri præcederit, morte puniendum illum, qui Patri ac Matri maledixiſſet.

3. M. Cùr præceperat Deus in lege veteri filijs, vt Patri ac Matri ſuccurrerent, non verò Patri ac Matri vt adiuuent, ſuccurrantque filijs, præſertim cùm minorennes ſunt, eorumque adiutorio indigent?

D. Obligatio profectò parentes, inter

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chuis fár tionſgnadh Aitheanta an dara cláir lé honoir an Athar & na Mathar.

2. M. Cred thuigeas tú maille ris an onóir ſo ata do fhiachuibh do thabhairt don Athair & don Mhathair?

D. Tuigim trí nithe .1. fortacht, vmlacht, & vrraim. Agus do ched nithibh ata do volach orainn cobhair & fortacht do thabhairt dár Nathair, & dár Mhathair, ann na riochtanas, & an na nureasbudh, & as deſo ghoirthear onóir ſan Naomh Scriptúir, ór beanaidh ſé ré reſún, an chlann fuair beatha ò na Nathair & ò na Mathair coghnamh do thabhairt don Athair & dhon Mhathair cheanna chum à ccothughthe na mbeathuigh fá na ndicheall. As à chioñ ſo ata do volach orainn vmhla dhar Nathair & dhar Mathair, mar adeir an Teapoſtal Pol: à chlann vmhluighidh da bhúr Naithribh & da bhúr Maithreachuibh ſan vile ní, or as taithneamhnach le Diá ſo .1. ſan vile ní bhias chum toile Dé, & da reir: gidheagh da fhògradh an Tathair ſoin ní nach biadh do reir toile Dé, an traith ſoin do reir Aithne ar Tighearna Crioſt as fuathuighthe dhuinn iad .1. gan vmhla dhaibh, na aoeiſdeacht, amhuil & do bú eaſcairdi dhuinn iad. Fa dheire, ata dhuolach orainn bheith vrrumach dar Nathair & dar Mathair, onoir & cion do bheith aguin ortha nar mbriarthaibh, foirimiolachuibh, mar as dúol. Agus do bhi à chomór ſan do chion ar an Aithne ſo ſan Tſeanracht gor fogeair Dia Penos bàis do ttabhairt don tí do mhailleochadh, no do aſnorag à Athair no à Mhair.

3. M. Cred an fáth fár fhogair Dia ſan Tſeann Racht don chloinn cobhair & fortacht do thabhairt da Nathair, & da Mathair: & nach fogran don Athair & don Mhathair fortacht & cobhair do thabhairt ar an ccloinn, go harighthe jar mbeith beag dhaibh, & an vireasbuidh fhortacht ortha?

D. As ſiòr go ttuigthear ſo ar gach taoibh

ac filios

ac filios reciproca est, & quemadmodum hi obligati sunt subuenire, reuereri & obedire parentibus; sic quoquè illi obligati sunt, non solùm de victu vestituque prouidere filijs, sed etiam ad omne bonum impellere, & informare. Est tamen amor parentum in filios adeò naturalis & ingenitus, vt aliâ lege scripta non sit, quæ eos obligationis in filios suos admoneat. E contrario verò sæpissimè videre est, filios non respondere amore suo amori parentum, ideòque necessarium fuit, legem aliquam ferri, quæ eos obligationis suæ in parentes memores faceret. Neque enim Deo nudum præceptum satis erat; sed voluit etiam mortales ad illius obseruantiam tùm promissis, prouocare tùm minis.

4. M. Dic quænam hæc promissa, & quæ minæ fuerunt?

D. Quarto præcepto appendit Deus verba hæc: *Vt sis longæuus super terram quam Dominus Deus dabit tibi*, ac si diceret: Qui Patri ac Matri honorem debitum ferunt, pro mercede vitam longam reportabunt: Qui verò id non faciunt, inter alias insuper & hâc pœnâ mulctabuntur, vt vitâ longiore priuentur. Quæ pœna admodum rationabilis est, quia iniquum esset illum vitâ longiore frui, qui inhonorat illos, à quibus vitam accepit.

5. M. Nùm illud, quod de Patre ac Matre dictum est, etiam de alijs in dignitatibus constitutis, & quos parentum loco habemus, accipiendum sit?

D. Rectissimè id considerasti, nàm

idir na Haithreachuibh & an chlann, & amhuil mar ata dhuolach ar an ccloinn fortacht, vmhlacht & vrruim do thabhairt da Naithibh; ata an tualach ceanna ortha san, ní he amháim biá & eadach do shalathar don chloinn, acht sós, à ccur ar an adhaidh son vile dheghobair, à tteagasc, & à munadh. Gidheadh ata gradh na Naithreach dhon chloinn chó nadurtha soin, & chó Preamhuighthe iontu, nár bhuiresbach dlige ele dho chur amach, chum cuimhnighthe ag na Haithribh ar an ccloinn. As minic amh ar attaoibh chontrardha chithear, nach freagarraid an chlañ san nghradh cheanna da Naithribh, ar an adhbhar soin ní ar fholair, dlige eigin do dheanamh do chuirfeagh fa ndeara ar an ccloinn bheith cuimhnitheach ar an ndualgas dha Naithrib, & dha Mathribh. Agus niar leòr lé Dià an Aithne so do fhaghbhail go singil; acht na cheann san ba toil leis ár ngriosughadh chum à ccomhliontha lé bagar, & lé luaigheacht do ghealladh.

4. M. *Innis ciodh an gheallamhain, & ciodh an bagar soin?*

D. *Cuirig Dia na briartha so siós leis an cceathramhadh Aithne*: Ionnus go mbia tú fadshaoghalach ar an ttalamh, do bheara do Thighearna Diá dhuit: *Amhail & à dearag sé, an chlann do bheir an onóir dhualgasach dha Nathair & dha Mathair, à measc gach luaidheacht ele dha fhoeighid, biaid fad shaoghlach: an chlann amh nach deana so, biaid gear shaoghlach farris gach péin ele dha fhuighidh òr as ceart an phian so, & ní siú an tí soin fad bheata dho shealabhudh, nach onoran à Athair & à Mhathair, ór ghlac beatha.*

5. M. *Fiafruim dhiot an ní vd à derthar ar an Athair & ar an Mathair, an ttuiccear è mar an cceanna ar na Huochtaranuibh ata ós ar cciónn, à ngradam, an offig, no à ndignitibh, & an droung bhias an àit Aithreach aguin?*

D. *As fiór go ttuigthear, ór an Aithne so*

 præceptum

præceptum hoc ad ſuperiores omnes, tàm Eccleſiaſticos, quàm ſæculares extendi debet.

Explicatio 5. Præcepti.

1. M. Explica quintum Præceptum?

D. Hoc Præceptum primariò homicidium, nimirùm occidere homines prohibet: quia alia animalia occidere nõ eſt præcepto hoc prohibitũ. Cuius ratio eſt, quia in bonum hominis ea creata ſunt; & ideò, quando ad vitam hominis ſuſtentandam animal facit, occidi poteſt; at verò homo propter alium hominẽ creatus non eſt, ſed propter Deum, ideòque vnus homo vitæ alterius hominis non eſt dominus. Vndè nec licitum eſt eundem occidere.

2. M. Videmus nihilominus à Principibus ac Præſidibus latrones alioſque malèfactores occidi: qui reuera homines ſunt, in quo, experientiâ teſte, non malè, ſed benè faciunt.

D. Principes ac Præſides publicâ auctoritate præditi malèfactores occidunt, non vti Domini vitæ illorum, ſed vt miniſtri Dei, Diuo Paulo teſtante: Quia Deus vult ac præcipit, vt malefactores puniantur, & ſi meriti ſint, etiam occidantur, vt boni viri ſæcurè ac pacificè degant. Quapropter Principibus ac Præſidibus dedit Deus gladium in manibus ad exercendam iuſtitiam, vt bonos defendant, malos verò puniant. Vndè, quando iuſſu publicæ huiuſmodi auctoritatis occiditur maleficus, non vocatur illud homicidium, ſed actus iuſtitiæ. Quando ergò præcepto hoc cauetur à Deo, vt non occidas, intelligi debet auctoritate propriâ.

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ceangluigh ſi orainn vmhla & vrruim dhar Nuachtaranuibh Eagluiſi & Tuaithe & an onnorughadh.

Foillſiudh ar an 5. Aithne.

1. M. *Foillſig an cúigeadh Aithne?*

D. *Croſaidh an Aithne ſõ ar tús an feáll* .1. *gan duine dho Mharabhadh, & ni croſtar ſa Aithne ſo beathuighidh elle dho mharbhadh, ar an adhbhar gur ab ar ſon an duine do cruthuigheadh iad, & trid ſoin, as feidir leis à marabha an tan bhias vireasbuidhaigi riú; Gigeadh amh an duine ni ar ſon duine elle do cruthuigheadh é, acht ar ſon Dè amhain, ar an adhbhar ſoin ni Tigherna aon duine ar beatha dhuine elle, & trid ſoin ni ceaduigtheach dho à mharbhadh.*

2. M. *Tar à cheann ſan do chimid go ccuirid na Prionſuidhe & na Breitheamhain ladrainn, & droch dhaoine elle chum báis go minic, & ni meaſtar gur ab olc do nid, acht gur maith?*

D. *Na Prionſuidhe & na Hoffige ag à mbioñ vdurdhas poiblighe cuirid na droch dhaoine chum báis ni mar Thighearnaibh ar bheatha na ndaoine ſoin, acht mar thurnuighthibh ô Dhia mar à deir Pól, or as tòil le Diá lucht an vilc do dheanamh dho ſmachtugadh, & à ccur chum báis an trath thúillid, ionnus go mbeidis na dheagh dhaoine go ſuaimneach, ſiochanta. As chuige ſoin tug Dia fein cloidheamh à laimh aibh na Bprionnſuidhe & na Noiffigeach chum an chirt do sheaſamh, ag coſnamh na ndeadhaoine, & ag ſmachtughadh na ndroch dhaoine. Da bhrigh ſoin an tan churthar fear vilc do dheanamh chum báis, lé hughdarras poiblighe, tre na choir féin, ni goirthear féall, na marabha dhe, acht gniomh ceirt; & ar an adhbhar ſoin, an tan à deir an Aithne ſo Dé, gan marabhadh do dheanãh, as amhla thuighthear ſoin, gan à dheanamh lé ad tudarradhas féin.*

3. M.

3. M. Occurrit mihi dubium, num præceptum illud prohibeat ſeipſum occidere, vti prohibet occidere alterum?

D. Proculdubiò præceptum hoc prohibet etiam occidere ſeipſum, vti alterum occidere prohibet: quia nemo vitæ ſuæ dominus eſt, nec propter ſeipſum homo, ſed propter Deum creatus eſt, ideòque nemo proprię auctoritatis motu ſibi ipſi vitam adimire poteſt. Et licèt aliqui Sanctorum aut Sanctarum, ne vel fidei, vel pudicitiæ iacturam facerent, ſibimetipſis mortem conſciuerint, conſiderandum tamen eſt, illos peculiari inſtinctu motus fuiſſe: cùm alias id ſine grauiſsimo peccato fieri nequeat. Quare qui ſemetipſum occidit, hominem occidit, & conſequenter homicidium facit, quod vtique peccatum eſt principaliter præcepto hoc prohibitum.

4. Quare dicitur principaliter?

D. Quia non modò prohibitum eſt occidere, ſed etiam vulnerare ac percutere alium: item iniuria omnis vitæ, aut perſonæ proximi irrogari ſolita, prohibita eſt: Imò Chriſtus Dominus noſter prohibet quoquè in Euangelio, dùm præceptum hoc explicaret, omnem iram, odium, indignationem, rancorem, affineſque affectus malos, aut verba quæ homicidio viam ſternere ſolent: Et è contrario vult, vt manſueti ac pacifici ſimus, pacemque cum omnibus ac concordiam foueamus.

Explicatio 6. Præcepti.

1. M. Quid in ſexto præcepto continetur?

3. M. *Ataim an amhras, an fhogran an Aithne ſo dho dhuine gan é féin do mharbhadh amhuil fhogras do gan duine elle dho mharbhadh?*

D. *Croſaigh gan amhras an Aithne ſo gan duine dha mharbhadh féin, amhail chroſas air gan duine elle dho mharbhadh, do bhrigh nach Tighearna aon nduine ar à bheatha féin, & nach ar à shon féin do cruthaigh é, acht ár ſon Dé amhain, & trid ſoin ní ceaduitheach do aon duine len vdarrdhas féin, é féin do mharbhadh. Agus ma mharbhadar cuid dhona Naomhaibh, & dona Banaomhaibh iad féin lé heagla go ccaillfeadaois à ccreideamh, no an oigheacht as meſta guraibh ſeide no oibriúdhadh ſpeicialtha ô Dhia aca chum à dheanta „ór ar modh elle nír fheidir ſoin do dheanamh gan peaca ró throm. Ar an adhbhar ſoin gibe mharbhas é féin, marabhaidh duine, & da reir ſoin do ní feáll ata na pheaca ró throm, thoiremiſgthear go prinſipaltha ſan Aithne ſó.*

4. M. *Cred fa nabarthar go prinſipaltha?*

D. *Do bhrigh nach é amhain go ſhoil tuiremcaſgatha ſan Aithne ſo gan marbhadh do dheanabh, acht fós gan lot, fuiliughadh, na buala, na eagoir ar bioth elle dho dheanamh dho bheatha, no dho phearſain na comharſan. Fós Crioſt ar Ttighearna ag miniughadh na Haithne ſo ſan Tſuibh ſcéal, croſaidh, mar án cceanna an fhearag, an fuaith, an ainigiacht, an ghearuidheacht, an droch intinn, & gach ní elle as coſmhail ríu, no briartha gonta lé na gnaith an tſlighe do ollamhughadh chum an duine dho mharbhuidh. An adhaidh ſoin aſi toil chrioſt ar mbheith reig, ceannſa, ſiochanta, ſuaimhneaſach, & reiteach dho bheith eadruin & an vile dhuine.*

Foillſiudh ar an 6. Aithne.

1. M. *Cred thuicear ſan ſeiſeadh Aithne?*

D. Continetur primariò in hoc præcepto prohibitio adulterij, quod peccatum cum alterius coniuge committitur. At verò post vitam hominis, in hoc mundo, cum nihil maioris æstimetur honore, ideò post præceptum de non occidendo conuenientissimè adulterium prohibetur, quo honor deperditur.

2. M. Quare dicit primariò?

D. Quia decem præcepta leges iustitiæ sunt, ideò primariò peccata illa prohibentur, in quibus primariò iniustitia admittitur, quale peccatum est adulterium. Prohibentur nihilominùs secundariò alia genera peccatorum carnalium, vt sunt sacrilegium, quod cum persona Deo consecrata sit: Incæstus, qui cum consanguineis: stuprum, quod cum virginibus: fornicatio, quæ cum corruptis, liberis tamen, vti viduis aut meretricibus committuntur: item aliæ abominandorum peccatorum species, quæ inter Christianos nominari nequaquam debent.

3. M. Cùm sint vera quæ hactenus à te dicta sunt, nihilominus, dic quo fundamento nitatur furnicationem peccatum esse, quia non apparet, cui damnum aut iniuria irrogetur, si modò simplex fornicatio comittatur?

D. Fundamentum huius in omnibus legibus est, videlicèt lege naturæ, lege scripta, & lege gratiæ. In lege enim naturæ Patriarcha Iudas occidi voluit mulierem, Thamar vocatam, quæ ipsius nurus erat, eò quod in viduitate suâ grauida inuenta esset. Vndè colligere est, quod illo tempore, priusquàm lex Moysi data fuisset, ex instinctu naturæ collegerint homines, fornicationem

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D. Ar ttús, gan drúis do dheanamh, á sé sein peaca do nithar lé mnaoi shir ele. Or tar éis na beatha, nil ní as ceanamhla, na an onóir & an chlú, ar an adhbhar sein, tar éis na Haithne thurimeascas an duine dho mharbhadh lé ccaillthear an bheatha, as ró oiriúnach thoiremisgthear an drúis, le ccáillthear an onóir.

2. M. *Cred fá nabarthar ar ttús?*

D. *Do bhrigh na Haitheanta, gúr ab iad dligh an chirt iad, & ar an adhbhar sein crosuig ar ttús na peaceidhe, nattig à steach an taimcheart, ór as dona céad pheacaibh aca peaca na drúisi. Arist crostar san Aithne só gnethe ele dho pheacuibh na colla, mar ata peacudh ré pearsain do bheg coisreagtha dho Dhiá .i. Pearsa eagluise: peacughadh ré pearsain ghaoill, eigean do dheanamh ar mhaighdin no oigheacht do lot: peacudh ré mnoi shingil .i. ré mnoi gan bheith Posta, mar ataid baintrabhacha, & mna cóchoitcheanna: & peacuidhe truaillighthe ele, nach glan ré na niomradh à measg Chriostuighthe.*

3. M. *Os fiór à ndubhrais go nuigheso, à bair à nois cred an fundament no an resún lé nabran tú gur peaca an cheligheacht shingil .i. luighe lé mnaoi gan Pósa, gan ghaol, gan chol &c. ór ní faicthear, gondein dioghbhail, na eagoir ar aon neach, an tí dho ní an gniomh sein.*

D. *Ata fuainnement & resún san vile dhligh gúr peaca só .i. à ndligh na nadurach, san dligh scriobhtha .i. dligh mhaoise, & à ndligh ua ngrás .i. dligh an nuai Reahta. A ndligh na nadúre do geibhthear gur shantuig an tard Athair Iudas Thamar, bean à mhic fein do bháfughadh tré bheithtorrach dhí na baintreabhthuig. As tuigthe as son, à ndligh na nadure, sol do tugadh an dligh do Mhaoise, lé resun nadúrtha, go fhacathas dona*

peccatum

peccatum esse : deindè in lege Moysaica varijs locis prohibetur fornicatio : & in Diui Pauli Epistolis frequentissimè legimus, quod fornicatores regnum cæleste ingressuri non sint. Et præterea falsum est ad nullius damnũ iniuriámve fornicationem extendi : quia infert damnum mulieri, quæ ideò infamis redditur, item proli, quæ illegitima nascitur : item facit iniuriam Christo, quod cùm simus membra illius, fornicando faciamus nos membra meretricis : Facit deniquè iniuriam Spiritui sancto, quia corpora nostra templa sunt Spiritus sancti. Quare quisquis corpus suum fornicatione contaminat, ille templum Spiritus sancti prophanat.

4. M. Num præter commemorata, præceptum hoc etiam alia peccata prohibeat?

D. Prohibet etiam hoc præceptum omnia alia inhonesta opera, quæ viam ad adulterium præparant, aut fornicationem, vt sunt lasciui aspectus libidinosæ exosculationes, & simila. Quæ nos in Euangelio Dominus docuit, dùm in declaratione huius sexti præcepti ita ait: *Qui viderit mulierem ad concupiscendúm eam, iam mœchatus est eam in corde suo.* Mat. 5. Quare si quis cordatè peccatum hoc effugere volet, necessarium erit sensus suos, & oculos accuratissimè custodire, per quas velut fenestras in animam mors ingreditur.

5. M. Peccatne, qui varijs inhonestis tentationibus vexatur, & quàm primùm eas sentit, reijcit, & resistit quantum potest?

duoinibh gúr pheaca an ſort druiſi ſoin. Na dhiaig ſoin à ndligh Mhoyſe as iomdha áit na ccroſtar é: Agus à deir Pól an Epiſtolaibh go minic, nach rachaid lucht à dheanta go Flaitheamhnas. Farris ſoin as breag ré ragh, nach deantar eagóir na dioghbhail ar aoin neach ſon ngnè druiſi ſo: ór do ní dochar don mnaoi, do bhrigh go fhaghann ſi míchlú thrid, do ní dioghbhail don ghin, ar an adhbhar gúr neamh dhliſteanach bhertharí: do nithear eagoir ar Chriosd, ór as baoill dho Chriosd na Chriostuigthe go hiomlan, & goibé Crioſtuidhe do ní adhaltarnas dó ní ſe dhon gheig, no dhon bhall ſoin Chriosd, geag, no báll meirdrighe: Do nithar fós leis an bpeaca cceanna, eagoir ar an Spioradh Naomh, ór aſiad ar ccuirp à theampuill, mar ſoin an ti thruailleas à chorp lè hadhaltarnas ſailighid Teampul an Sploraidh Naoimh,

4. M. *An ccroſann an Aithne ſo peaca ar bith elé acht à ndùramair?*

D. *Croſaidh fós an Aithne ſo an vile ghniomh mímhocanta ele, ollamhas an tſlighe roimhe chum na drúiſe, no adhaltarnuis, mar ata feachaint mhaliſeach, poga druiſeamhla & à letheidi ele. A ſe ſoin à deir an Thighearna ſan ſuibhſceal, à miniúg na Haithne ſo dhuinn an ſna briarthaibh ſó:* An tí ſheachas ar mnoi lé droch dhúil, do chioñtuig ré na chroidhe, & an intinn. *Ar an abhar ſoin goibè lè na mean an peaca ſó dho sheachna, ní folair dho à cheadfa dho chomead go haireach, & go mórmhor à shuile, ór à ſiad ſoin na foinneoga & na dóirſe trè ngabhan an bás à ſteach do ionſuighe an anama.*

5. *An bpeacuighean an tè ag à mbionn an iomad do dhroch ſmaointighthibh dha bhuaireadh, & do ní à dhicheall ar à ccur vaidh ſon lùas na fèidir leis?*

D. Non

D. Non equidem, ſed potiùs multum meretur, ſi contrà eas ſe fortem præbeat.

6. M. Quo medio iuuamur, vt caſti & continentes ſimus?

D. Frequenti oratione & confeſsione, nec non Sacroſanctæ Euchariſtiæ Sacramenti ſumptione, exercitatione bonorum operum, fugendoque malorum hominum conſortium, qui impedirent ne in prædictis nos exerceamus.

Explicatio 7. Præcepti.

1. M. Quid præcepto ſeptimo continetur?

D. Continetur prohibitionem furti, vt videlicèt aliena bona inuito Domino non attrahantur. Et conuenienter inprimis prohibitio furti, homicidij, atquè adulterij prohibitionem ſubſequitur, quia inter bona mundi huius, nihil pluris poſt vitam honore, & poſt honorem bonis ac fortunis æſtimatur.

2. M. Quot modis contrà ſeptimum præceptum peccatur?

D. Duobus principalioribus modis, ſub quibus reliqui omnes comprehenduntur. Prior principalior modus eſt, quando alterius bona clàm alienantur, qui propriè furtum vocatur. Alter principalior eſt, quando palàm bona illa rapiuntur, vt aſſaſsini ſeu latrones faciunt, qui rapina vocatur. Et licèt de priore duntaxat modo præceptum hoc loqui videatur, dùm ait: *Non furaberis*. nihilominùs, de altero quoquè modo accipiendum eſt. Quiſquis enim minus malum prohibet, abſque dubio etiam maius prohibebit.

3. M. Quænam peccata ſunt, quæ ad furtum reducuntur, quæ ad rapinam, & quæ in hoc præcepto inhibeantur?

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D. Ni pheacuigheann go deimhin, ni hé amhain as mór à luoaigheacht, ma dho ni ſeaſamh maith na naghaidh.

6. M. Ciod an coghnamh, no an medhon le ſheadſam bheith go glan geanamnuighe?

D. Lé húrnuighthe mhinic, faoiſidin ghlan, & Naomh Shacrament na Haltorach do ghlaca, deagoibreacha dho ghnathúghadh, & comhluadar na ndroch dhaoine do sheachana, do chuirſeag toiremeaſg orain à ndheanamh.

Foillſudh ar an 7. Aithne.

1. M. Cred ata ſan ſeachtmhadh Aithne?

D. Ata inte fogra gan goid do dheanamh .i. gan cuid dhuine elle dho bhrith vaig dha neamh thoil. Agus as cneaſta, irrúnach chroſtar an ghoid, tar éis an duine mharbhadh, & an aghalturnais do chroſagh, ór idir mhaitheas an Tſaoghail ſo tar éis na beatha, aſi an onoir as ceanamhla, & tar éis na honora an mhaoin tſaoghaltha.

2. M. Camheid modh pheacuidhthear ân aghaidh an 7. Aithne ſo?

D. A taid dha mhodh phrinſipaltha anna ttugthar à ſteach an chuid elle go hiomlán. An ched mhodh prionſapaltha, an trath bheirios neach cuid duine elle leis gan fhiós do, & as de ſo ghoirthear goid go dileas. An dara mhodh, à chuid do bhuain do dhuine da neamhthoil go follas do féin, mar do nid ladruin, no lucht eirighe shlighe, & as de ſo ghoirthar fuodach, & bioth gur ab ar an ccead mhodh (dar leat) labhras an Aithne ſo, an vair à deir: Na dein goid, *tar à cheann ſoin, tuicear í ar an dara modh. Or gibe chroſas an tolc as luga, gan amhras croſaigh an tolcas mò.*

3. M. Cia na peacuidhe bhaineas ris an ngoid, ris an fhuadach, & chroſtar ſan Aithne ſo?

M. Sunt

D. Sunt hæc: Primùm fraus & dolus est in emptione, ac venditione, similibusque contractibus admissa. Et hæc ad furtum reducuntur, quia qui eiusmodi fraudem facit, clàm aufert plus proximo quàm illi debeatur. Secundò, vsura omnis, quæ pecunia exercetur, cum tali pacto, vt amplius quid ipsa summa capitali recipiatur: quæ ad rapinam reducitur. Nàm qui fœneratur, is palàm ac manifestè plus exigit, quàm expoſuerit. Tertiò, damna omnia, quæ irrogãtur proximo, tametsi illator damni nihil indè lucretur: vt si quis alterius domum accendat, quod aliquando ad furtum, aliquando ad rapinam reuocatur, prout vel occultum, vel manifestum damnum fuerit. Quartò, qui non restituit id, quod debet, etiam in hoc præceptum peccat, & tantundem est, ac si furtum committeret qui rem alienam inuito domino detinet. Quintò, peccat in hoc præceptum furtumque committit, qui rem aliquam inuenit, quàm perdiderunt alij, sibique eam reseruat; nàm peccatum non est inuenire aliquid, quod nemo perdidit, vti gemmæ sunt; quæ aliquando in littore maris reperiuntur. Sextò, ad furtum etiam ac rapinam reducitur, si quis quippiam communibus vsibus inseruiens accommodet proprijs, quia talis socios suos illius vsu destituit, quod etiam illorum erat.

4. M. Explica modò quàm graue peccatum sit furtum?

D. Omnia peccata mortalia magna vocari possunt, quandoquidem priuant vita æterna hominem: at verò furtum habet hoc proprium, quod in maximum malum hominem inducat. Quia proditor ille Iudas ex consuetudine furandi

D. Ag ſo iad: Ar 1. an mealldh & an ghangaid do nithear à reic & à ceannach, & na ſambuil elle dho chonnarthúibh, & as reis an ngoid bheanas ſo, ór gibe do ní an ghanguid ſo, beirigh on chombarſain gan fhios ní ſa mhó na as choir dho. An 2. cuid, an vile vſureucht do nithar le hairigead do thabhairt amach ar choingheall à aiſeag lé tuille farra na ttug vaigh, & as réis an ſhuadach bheaneas, or an ti do ní vſureacht, as follas go niarran ní ſa mho ná à ttug vaidh. An 3. cuid, an vile dhioghbhail do nithear don chombarſain, bioth nach tairibhcochadh an tí dho ní abheag trí na dheanamh, amhuil tóiteán, nó loſca dho dheanamh, & à ſambuil elle; cunthar ſo léis an ngoid ar varibh, & léis an ſhuadach ar varibh elle, do reir mar bhios foilitheach, no follas. An .4. ní, an tí nach aiſigeann an ní ata dhualach air, peacuidh an aghaidh na Haithne ſo, & as ionann dó é & goid do dheanamh cuid dhuine elle dho chonnambail aige da neamhthoil. An .5. ceim, peacuid an agaidh na Haitne ſo, & do ní goid, an tí do gheibh cúid duiñe elle do leig à mugha, & chonnmaheas aige na shelibh fèin í, án tan as feidir an ſealbhadóir ceart do fhaghail; ni peaca ni do fhagail à dúl à mugha, nach aon duine elle do leg vaidh è, & ni dlighthear á aiſeag. An .6. ni, churthar leis an ngoid, & leis an fhuadach, an tan chuireas duine ar à shelibh fein ni combchotiit cheann, òr leanuig dha chompanachuibh tarabha an ni do bu leo vile.

4. *Foillſig à nois ciodh é troime an pheaca ſo .1. na gada?*

D. *As feidir peacaidhe móra tróma do ghairim dona vile pheacaidhe mharabhthacha, do bhrig go mbaineid don duine an bheatha shiorruidhe: gigeadh ata ag an ngoid do dhileas fá leithe go ttairaingan an duine chum viic mhóir. As amhluigh ſoin tarla dho Iudas fear braith ar*

ea, quę

ea, quæ in communem vſum Chriſti & Apoſtolorum collata erant, eò tandèm deuenit, vt ſanctiſsimum ſuum Magiſtrum traderet. Item videmus indies à latronibus homines mactari; tametſi nunquàm eos viderint, nullum in eos odium aut inimicitiam ſuſceperint; ſolum ex deſiderio obtinendi exiguum illud, quod conferunt. Deus autem non permittit, vt ea, quæ alteri ablata ſunt, in eorum vſu diu permaneant, vti in Iuda videre eſt, qui ſemetipſum laqueum induit, & omnibus pænè latronibus, qui iuſtitiæ ac carnificum manibus tandem deduntur. Et ſic, quiſque debet reſtituere Domino quidquid inuito vel iniuſtè ei ſuſtulit, quàm primùm poterit, nàm non dimmittitur peccatum niſi reſtituatur oblatum & ſit ſatisfactio.

5. M. Si non poteſt integrè reſtituere, tenetur ne ſatisfacere ex bonis quæ poſſidet, & vt poteſt, idque ſine dilatione?

D. Maximè verò, & non procraſtinare, niſi ex iuſtâ causâ.

6. M. Et qui non habet facultatem, vndè poſſet ſatisfacere ei, cui damnum intulit, quid agere debet?

D. Debet ſaltem firmum propoſitum ſatisfaciendi habere, quàm primùm poterit.

Explicatio 8. Præcepti.

1. M. Quid obligamur per octauum præceptum?

D. Quandoquidem de iniurijs proxi-

Foillſudh ar an Tteag. Crioſt.

Ttighearna (dar ab lucht leanamhna na bitheambnuig ele) tré ſan chleachta do bhi aige à goid na nithe, do bhi chum vſaid & gnathibh cheitchian an Tighearna & na Napoſtal, ſa dheire gur eirig an viread ſoin dolc dho, gur dhiol à Thighearna & à Mhagiſtir ró Naomtha fèin ris na Huluibh ar airigead. Ar an acht cceanna do chinnoid go laoithamhuil na bitheambnuig & an lucht eirighthe ſlighe à marabhadh duine; bioth nach faicidis riamh roimhe ſoin iad, & nach biag fuaith na eaſcairdeas aca dhaibh; acht amhain lè foun an bhegain bhios aca, do bhuaint diobh. Gigheadh amh ní fhoillingan Diá, an ní ſoin, bhainid do chach, do dhul à ttarabha, na fós an aiſce leò, mar as lèir ſan mbèitheamnach Iudas, dho croch è fèin, & ar lán do ladrunuibh, & do bhitheamhnachuibh ele, do berthar ar laimh an chirt, & an lucht cheaſta, da ccrocha & dandicheánnadh. Ar an adhbhar ſoin, as coir do gach neách aiſeag & leoirghniomh dho dheanamh ar gach ní dha fhoil aige go heagoireach, don tí dár ab dúol è, an ſa luas na fèidir leis, ór ni maitear na peacuidhe acht mona ndeantar aiſeagh & leórghniomh ar an ní do gethear go heagortach.

5. M. *Muna fèidir leis an tiomlán do aiſeag, an fhoil do volach air, ſa ſughad & leórghniomh do thabhairt vaidh da mhaoin fèin, amhuil as fèidir leis, & ſon gan mhoill ar bioth?*

D. *Ata go deimhin, & gan achur ar cairde, acht lè cúis dhliſtennuig, cheirt.*

6. M. *Agus an ti nach foil cumuſach, ar leórgniomh dho dheanamh don tè dha ndearna dioghbhail, cread as deanta dho?*

D. *As còir dho an chuid as lugha dhe intinn do bheith aige leòrghniomh dho dheanamh, ſan lúas na fèidir leis.*

Foillſiudh ar an 8. Aithne.

1. M. *Cred chuireas an 8. Aithne do volach orainn?*

D. *O dho thrachtamair go nuige ſo ar an*

mo

mò facto ipso illatis tractatum est, sequuntur nunc ea, quæ proximo verbis inferuntur. Ideòque octauum præceptum falsum testimonium prohibet, quæ vna præcipuarum iniuriarum est, quæ proximo verbis irrogari queant.

2. M. Dic ambo, num præcepto huic, si quis falsum absque alterius detrimento loquatur, repugnet?

D. Tribus modis solet falsum dici. Primò, vt damnum proximo inferatur vt si quis coràm Iudice de alio testetur, quod furatus sit, quod occiderit alium; sciens nihilominùs falsum esse; quod vtique mendacium damnosum perniciosumque vocatur. Secundò, vt si quis in commodum proximi hoc faciat; v.g. ideò mendacium proferat, vt proximum à periculo liberet; quod mendacium officiosum vocari solet. Tertiò, vt neque noceat proximo, neque commodet, & hoc mendacium otiosum est. Primus modus proprijssimè prohibitus est in hoc præcepto, quia testimonium illud non modò falsum est, sed etiam iniustum, & peccatum grauissimum: reliqui duo modi, licèt in iustitiam non contineant, nec adeò grauia peccata sint; sunt nihilominùs reuera peccata ad minimum venialia: quia mendacium nemo hominum loqui potest, licèt rem momenti maximi in hoc mundo contingat.

3. M. Anne alterius cuiuspiam, præterquam mendacij præceptum hoc prohibitionem contineat?

D. Præceptum hoc adhuc tria peccata prohibet, quæ linguâ committuntur,

ndioghbhail do nithear don chomharsain lé gnimh.arthaibh, labhram à nois ar an ndioghbhail do nithear dhi lé briarthaibh; ar an adhbhar soin toiremeascthear san ochtmhadh Aithne an fhiaghnuise bhreigi ata ar an ndioghbhail as mó as feidir do dheanamh dhon chomharsain lé briathruibh.

2. M. *An fhoill an agaidh na Haithne sō, atan do ní duine breag gan dioghbhail do dhuine elle?*

D. *Do nithear breag ar trí modh an chéd mhodh, lé dioghbhail do dheanamh dhō chomharsain, amhail do chuirfeag neach ar dhuine do lathair bhreithimh go ndearna sé goid, no gur mharabh duine &c. & à fhios do bheith aigi féin gur breag soin; & as breag dhiobhalach ghoirthear dhi. An dara modh an tan do ní duine breagfhiagnuise chum maitheasa na comharsan, fá mar atá, dha shaora ó bhás, no ó pheiriacail ele, dár ab gnaitheach breag fhaghbharch do ghairim, & ní folair à beith gan dioghbhail do dhuine ele. An treas modh an trath do nithar breag nach dein dioghbhail, na tarabha dhon chomharsain, & as breag dhiomhain ghoirthear dhi. An ched mhodh dhiobh soin toireameascar go prinsipaltha san Aithne so é, ór an fhinné soin ní hé amhain go fhoil na breig, acht sós ata aindlightheach, & na peaca ró thróm. An da mhodh ele tar à chean nach foil aimhcheart ionta, & na foilid na bpeacuidhibh cho troin ris an cced mhodh, gigheadh, ar à shon soin à taid na bpeacuibh gan ambras, an chuid as lú dhe solaitheach: ór ní ceaduightheach dho dhuine breag dho dheanamh, bioth go tiocfagh dhith an mhaith as mó ar an Ndomhan do dheanamh.*

3. M. *An ttoirimeasgthear, ein ní ele san Aithne sō, acht breag dho dheanamh?*

D. *Toirimeascaid an Aithne sō trí gnethe peacuidhe do nithear leis an tteangain, & ar modh dhairighthe taraingthear iad chū fagh-*

& ad falsum testimonium suo modo reduci possunt, vt sunt contumelia, detractio, & maledictio.

4. M. Quid est contumelia?

D. Contumelia est iniuriosum verbum, in contemptum proximi prolatum, vt cùm quis exprobrat alteri. quod indoctus sit, quod contracti cerebri, quod vilis, infamis, &c. Quod grauissimum peccatum esse, præsertim quando animo iniuriandi alium fit, ostendit Saluator noster in Euangelio, vbi ait: *Qui dixerit fratri suo, fatus, reus erit gehennæ ignis.* Matth. 5. Dico, quando talia verba animo iniuriandi alium proferuntur. Si enim ioci gratia, aut vt admoneatur alius vel corrigatur, fiant, quemadmodum cum filijs Pater, & cum discipulis Præceptor agit; non verò, vt contemnatur alius, aut iniuria notetur, certè non vocabitur contumelia, neque peccatum erit, nisi fortè veniale.

5. M. Quid est detractio?

D. Detractio est famæ proximi denigratio, loquendo malè de illo: quod fit aut vera dicendo de proximo falso animo; aut mala narrando, quæ vera quidem sint, sed tamen occulta. Sic enim bonæ famæ suæ iacturam facit, quam apud illos habuit, qui peccati eius cõscij non fuerunt. Quæ detractio vt malum est admodum frequens inter homines, ita quoquè periculosum ac graue: nàm fama maioris ipsis bonis fortunisque æstimatur; imò à plerisque vita ipsi anteponitur fama bona. Quare magnum malum est fama deperdere, quippè cum malis alijs facilè remedium adhiberi possit: at verò fama deperdita, summâ cum difficultate recuperari queat. Vndè qui

nuise bhreigi .1. masla, Ithiomoradh, & mallachtùgh, no easguine.

4. M. *Cred da ngoirean tú maslagh no Imdhearga?*

D. *Ionann é maslagh, & focal toibemeach no eagorthach, labharthar à ttarcuisne na comharsan, amhail à dearag neach ré duine ele, go mbiag neamhfhoghlomtha, dithchillidh, viriseal, micluach &c. As peaca ro thròm só, an tan do nithear è le intinn dochair do dheanamh dho dhuine ele, mar thaisbeanas ar Ttighearna san Tsuibhsceal mar an abair:* An tí ghoireas da dhearabhathair .1. da chomharsain, amadan, as fiú é tine jofrionn do fhaghial. *An tan à deirthear na brartha soin lè hintinn Shúgartha, no screachta, no an tan deir an Tathair ris an ccloinn da smachtughad no da ccoirliùghadh, no an Maghistir ris na discioboluibh da tteagasg, ní chum tarcuisne, na eagora do dheanamh ortha, as derabhtha nach goirthear dhe maslagh an tan soin, na fós peaca, acht go madh fheidir a bheith na pheaca soluightheach à bhain?*

5. M. *Cred e Ithiomoradh?*

D. *As ar bhrat, no ar dhorochughadh, & vrisliúgh lé tarcuisne do nithear ar chlu na comharsan, ghoirthear Ithiomoradh, ag labhairt go hoic air: as amhla do nithear so no ag innisin na fiinne ar an ccomharsain le droch intinn fhallsa vruchoidig; no ag innisin an vilc, ata fiór, gigheadh go foileatheach. As mar soin chailleas an chlú mhaith do bhi air, ag an ndróuing soin nach raibh feasach ar à lochtauibh. An tithiomradh so, amhail ata an olc gnathuightheach à measg na nduoine, ata ar an acht cceaña perieaclach & tróm: ór as ceanamhla an chlú na an mhaoin tsaoghalta & an foirtiún; & fós as ceanamhla i ag moran na an bheatha féin. Da bhrigh soin as mór an dioghbhàil an chlú dho chailleamhain, ór as furasa na huilc ele dho leigheas: amh an chlú chail-*

alteri

alteri famam abstulit, ad illius restitutionem obligatur. Consilium ergò optimum est, benè de omnibus semper loqui, quando cum veritate id fieri potest; sin secus silere præstat.

5. M. Maledictio est, quando quis maledicit proximo suo, dicens: esto maledictus, aut diuersis modis maledicendi vtitur, verbi gratia, imprecando, vt hoc aut illud ei malum eueniat: & illa maledictio est peccatum grauissimum, præsertim quando ex odio fit & malo desiderio, aut tali intentione, vt eiusmodi malum proximum comprehendat. At verò si sine odio, & malo eiusmodi desiderio fiat, neque ex malâ intentione proficiscatur, neque ex consuetudine, sed solùm ex ioco aut leuitate, aut præcipiti ira inconsideratè, non aduertendo quid dicat, graue peccatum non est: nihilominus semper malum est, quia ex ore Christiani, qui per adoptionem est filius Dei, nihil quàm benedictio, verbaq; bona ac salutaria debent procedere.

Explicatio 9. Præcepti.

1. M. Quid præcepto nono continetur?

D. Continet prohibitionem nimirùm concupiscentiæ vxoris proximi, tametsi enim in sexto præcepto adulterium prohibitum sit, voluit nihilominus Deus etiam desiderium seu concupiscentiam adulterij peculiariter prohibere, vt ostenderet, hæc duo diuersa esse peccata.

2. M. Non videtur in hoc præcepto prohibitum esse desiderium adulterij, quod vxor ergà alterius maritũ habet, sed solùm adulterij desiderium viri, quod cum alterius vxore committere parat, quia dicit: *Non concupisces vxorem proximi tui?*

D. Non est ita, nam perindè ac vxori prohibetur desideriũ committendi adul-

thear aon váir amhain, as deacair choithe à tabhairt tar ais. Mar soin an ti do bhean à chlú dho aon neach, ata dhiachaibh air à haiseagh. Da bhrigh soin as ro mhaith an chomhairle, labhairt go maith ar gach neach, an tan as féidir é lé firinne; & muna féidir leis soin, biog sé na thost.

6 M. *Cred è mallú no easgaine dho dheanamh?*

D. *A sedh as mallú, no easgaine ann, an tan mhallúigheas à chomharsa, à guigh mallacht, no amhngur, no einneachan, no à samhail, ele air, no dha thiomona dhon Diabhul, no guidhe vile ele dho theacht chuige: & an mallu soin as ró throm an peaca è, & go harighthe an trath do nithear è le fuaith no le fonn vile do theacht ar an chomharsain. Acht amb lé sugra, no lé ferig obainn, gan coimhniugh cred do bhí aige da radh, & gan à bheith na shiór ghnatabh aige, ni bhiaigh na pheaca cho tróm soin: tar à cheann soin as olc è dho s iór, ór á beál an Chriostuidhe, ata na dhalta & na mhac ag Dia, ní cóir do theacht acht beannuightheacht, & deagh bhriathra.*

Foillsiudh ar an 9. Aithne.

1. M. *Cred ata san 9. Aithne?*

D. *Toiremeascthar inte, ní nach iongana, santù mhná na comharsan. Bioth gur crosag san 6. Aithne an drúu, tar à cheann soin ba toil lé Diá fonn, no mían na druise dho thoiremeasc ann Aithne leis féin fa leith, da chur à ceill, gur da pheaca idirdhealuighthe iad só.*

2. M. *Ni faicear, bú chosbhail san Aithne só go ttuiremeascthear ar mhnoai phosta fear mna posta ele dho shantughadh, acht fear do Shanntugh mna fhir ele, ór à deir:* Na sann tuig bean do chomharsan?

D. *Ní mar soin ata; ór as ionann tuiremeascthar an tanamhián só ar an fhear & ar an mnaoi, ór bioth go nabarthar san Aithne só, na*

 terium

terium cum alterius marito, ita quoque viro cum alterius vxore. Nàm licèt dicatur: non concupiſces vxorem alterius, eſt tamen illud, quòd de viro dicitur, etiam de vxore accipiendum: quia ſub viro vt nobiliore creatura etiam comprehenditur fœmina. Ad hæc nouit quilibet adulterium fœminæ infame magis apud mundum eſſe, quàm viri: vti etiam honeſtas ac verecundia in fœminâ magis quàm in viro laudatur: itaque ſi prohibitum eſt viro alterius vxorem concupiſcere; haud dubiè prohibitum etiam erit fœminæ alterius maritum appetere.

3. M. Dictum eſt ſuperius, quod vbi prohibitum adulterium eſt, ibidem & alia peccata carnalia prohibita eſſe; quare nunc, explica, num idipſum de deſiderio etiam accipiendum ſit?

D. Non eſt dubium, quin vbi prohibitum eſt deſiderium adulterij, intelligatur etiam prohibitum eſſe deſiderium fornicationis affiniumque libidinum: quia eadem ratio horum omnium peccatorum eſt.

4. M. Dic, ambo mihi num omnia deſideria vxoris alienæ peccata ſint, etſi conſenſus voluntatis non accedat?

D. Diuus Gregorius Papa in reſpon. ad quæſt. Aug. cap. vlt. docuit in eiuſmodi malo tres gradus eſſe. Primus, vocatur ſuggeſtio. Secundus delectatio. Tertius conſenſus: Suggeſtio eſt, quando Diabolus animo immittit cogitationem turpem, ad quam in principio ſeſe inexpectatum deſiderium agglomerat: cui cogitationi ſi illicò reſiſtatur, adeò vt delectatio non accedat, non peccat homo, ſed meritum apud Deum habet. Si verò ad ſuggeſtionem, carnalis delectatio accedat, nec tamen in eam ratio vel

ſantuig bean do chomharſan: tar à cheann ſoin tuicear, an ní à deirthear ris an fhear, tuicear é mar an cceana ar an mnaoi: ór ás as ainimnighthear an fear tar an mnaoi do brigh gur ab voiſle è dho chreatuir na an bhean Farris ſo ata á fhios ag gach naon gur maſſluighidhe ſan Tſaoghal ſo aghaltarnas na mná, na an fhir: amhail gur ab mò mholthar an mhocamtacht & an náire ſan mnaoi, na ſan fhar: mar ſoin mna croſtar ar an fhear gan bean fhir ele dho ſhantù; gan ambras croſtar ar an mnaoi gan fear mna ele dho ſhantù.

3. M. *Adarag thuas, mar à ccroſtar an drúis, go ttuiremeaſghthear mar an cceanna an vile pheaca ele collaighe, ar an adhbar ſoin foillſig à nois an ttuicear an ní cceanna ar dhúil no ar ſhonnna bpeacaidhe ſo?*

D. *Nil ambras, ſan náit na ttuiremeaſgthar meán na drúiſe, go ttuicear mar an cceanna meán an aghaltarnas & gach gné ele bheaneas ris an vile ſhort peacaidhe neamh ghlana na colla: ór as ionann reſún ris na peacuidhe ſo vile.*

4. M. *Foillſig mar chuingbidh ort, an peaca an vile ſhonn no dúil do thuccach chum duine à mnaoi dhuine ele, bioth nach beith aonta na toile chuige?*

D. *Do theagaiſc S. Gregoir Papa go ſhoilid 3. céimeanna na ſhambuil ſoin do dhroch ſhonn. An 1. cheim, an tan do bheir an Diabhal ſanus don duine ag cur ſmaointighe ſalacha an intinne. An 2. cheim, taithneamh do fhaghail iontu. An 3. cheim, aonta dho thabhairt dhoibh. An 1. cheim, ní peaca é, ma ſheaſuighthear ris go hollamh, & gan an taithneamh no an ſaith do leigean na ghoire, ní he amhain do ghebha luaidheacht trid do lathair Dé. Amh má dho gheibh taithneamh ſan ſmúaineadh ſo, & na geabha an toil, na an tuigſe ris, ní racha dui-*

voluntas

voluntas consentiat, non est homo sine peccato veniali. Si deniquè cum cogitatione ac delectatione consensus rationis ac voluntatis sese coniungat, adeò vt homo conuertat id, quod cogitat ac desideret, & voluntariè eiusmodi desiderio inhærat, committit peccatũ mortale. Et hoc præcipuum est, quod in hoc præcepto prohibetur.

Explicatio 10. Præcepti.

1. M. Quid continetur in decimo præcepto.

D. Continetur prohibitionem concupiscentiæ bonorum alterius, videlicèt, immobilium vt sunt, domus, agri: vel mobilium, vt sunt pecuniæ, animalia, fructus, & similia. Quando enim non infertur proximo, iniuria, opere, verbo, aut cogitatione & desiderio, tunc perfecta iustitia exercetur.

2. M. Quare postquàm Deus homicidium, adulterium, & furtum prohibuerit, non prohibeat quoquè desiderium homicidij, vti adulterij ac furti prohibuit?

D. Ratio est hæc, quia homo principaliter nihil aliud desiderat, quàm vndè ad eum commodum aliquod etsi apparens tantum, redundet. Ideò adulterij committendi desiderio ardet, quia delectationem haud modicam adfert: vt & furti, quia id fructuosum est; homicidium verò nulli fructuosum est, ideoque ab homine pro seipso non expetitur, sed solùm vt illius interuentu adulterium aliquod, aut furtum, aut aliud affine peccatum committat. Quamobrem tametsi desiderium occidendi peccatum sit grauissimum, non tamen in particulari id Deus prohibuit: quia cùm homicidium ex seipso prohibitum sit, satis col-

ne as gan peaca soluightheach. Gigheadh amh, mà thig aoénta na toile & na tuigse leis an smuaineadh & leis an ttaithneamh so, ar modh go ttiúbhradh à aire don ní so ar à smuaineann, & go ttiúbhradh à áoenta & à thoil chuige, do ní peaca marabhthach. Agus à sé so à ní as prinsipaltha thorimeasethar san Aithne so.

Foillsiudh ar an 10. Aithne.

1. M. *Cred fhogras Dia san deachmhudh Aithne?*

D. *Fograidh gan, màoin do ghluaiste dhuine ele, dho shantughú, mar ata, teach, fearann, & à sambuil ele: na fós à mhaoin shoghluaiste, mar ataid, airigead, airnéis, eadach, tortha & asamhail ele: ór an tan nach dentar eagóir ar an ccomharsain lé gniomh, lé brethir, lé smúoineadh, na lé fonn, comhliontar an ceart go hiomlán.*

2. M. *Cred an fath, tar eis gur thoirimisg Diá an duinemharbhadh, an drúis, & an ghoid nár thoirimisg mar an cceaña foñ an duinemharbhuidh, amhuil do thoirimisg fonn na druise, & na gada?*

D. *A resún son, do bhrigh nach santuigheann an duine go prinsipaltha, acht ní egin, as doith leis do thabhairt tarabhtha chuige, no na measann tarabha do bheith. Or asi cuis lé santaigheann an drùis, mar do ghibh taithneamh eigin inte: & an ghoid, do bhrigh go fhaghann tarabha aiste: san duinemharabha, amh, nil tarabha ar bioth do aon neach, & marsin ní santuighthear an duine dho mharabha ar ashon féin amhain, acht maille ris go ttiocfag neach chum tarabha eigin ele, mar ata goid no, aghaltarnas, no peacuidh ele as cosmhail ró. Da bhrigh soin bioth gur peca ró thróm fonn an duinemharbha, tar à chean soin niór thoririmisg Dia é fa leith: ór do bhrigh go fhoil an duinemharbha tuiremeaseach ann féin, as tuicthe as soin, go fhoil à fhonn*

ligere est, etiam desiderium occidendi prohibitum esse: Et quia in ordinata desideria delectationis, similiumque rerum non permittit, vtique sequitur illum nec desiderium occidendi permittere, quod non appeteret homo, nisi peculiarem inde ad se vtilitatem aut delectationem emanare speraret.

3. M. Nunc porrò scire expeto, quare non eo modo in humanis legibus, atque in diuinis desideria prohibentur?

D. Ratio manifesta est, quia homines tametsi Pontifices aut Cæsares sint, non tamen corda introspicere possunt, sed solùm exteriorem speciem contueri, ideoque cogitationes tales, aut desideria iudicare nequeunt, nedum punire; quare vt prohibeant, æquum non est. At verò Deus cùm omnium corda discernat, poterit vtique malas cogitationes omnes, ac desideria punire; vt eadem etiam in suâ sanctâ lege prohibet.

Foillsudh ar an Tteag. Crioſt.

mar an cceanna toiremeascach: & do bhrigh nach deonuigheann Dia fonn neamh dhiste-neach an tainthimh cholluighe, & na nainamh-iann ele, as tuicthe mar an ceanna nach deonuigheann fonn na mían an duinemharabha, noch na suntuighean neach, muna mbeith do-chas aige taithneamh no tarabha eigin do theacht chuige as.

3. M. *Foillsig à nois, cred ná crostar an sna dlighthibh saoghalta míann no fonn an vile, mar chrostar à ndlighe Dé?*

D. *As follus à resun soin, do bhrigh na daoine bioth go mbea laon na Bpapaibh, no na Nimpiribh, nach faicthear dhoibh seicredidhe na ccroighthe, acht na nithe foirimealecha amhain & da reir soin, ní féidir leó breitheamhnas do thabhairt ar na smaointighthibh, no ar na miánuibh, na fós à smachtú; da bhrigh soin ní bheanann riú à ttoiremeasc. Gidheadh amh, Dia do chí croighthe na ndaoine as féidir leu na droch smaointebe. & an droch fonn tig voatha dho smachtudha, amhuil thoirmeascaid iad ina naomh dhligh fein.*

CAP. II.

Explicatio præceptorum Ecclesiæ.

1. M. ANne præter decalogum alia præcepta obseruanda proponuntur?

D. Imò verò, sanctæ Ecclesiæ præcepta, quæ sunt hæc:

1. Omnibus diebus Dominicis ac Festis obseruare, & deuotè integrum sacrum audire.
2. Indicta certis diebus ac temporibus ieiunia obseruare: vt in quadragesimâ, quatuor temporibus; item vigilijs præceptis, & diebus veneris & sabbathis ab esu carnium abstinere. Et est consuetudo Hibernica antiquissima, laudatissimaque abstinere

AN II. CAIB.

Ar Aitheantibh na Heagluise.

1. M. AN *fhoil an eagmuis Aitheanta dligh Dé Aitheanta ele do fhiachaibh oram do chomhall?*

D. *Ata go deimhin Aitheanta na Naomh Eagluise mar thisbeantar an so siós.*

1. *Gach à Domhnuigh, & gacha lá solamonta saoire fogartha Aifrionn iomlán do aoitteacht go durthachtach.*
2. *Na troisgidhe fhogras an Eagluis an aimsreachuibh & à laethenuibh dhairighthe do chognamhail, mar ata an carghas, na caturachatimper, na bhigle do chomeadna ttrosca, Diahaoine & Diasathruinn ó fheoil. Agus à se seangnathugh naomhtha na Nerenach gan bainbirii*

abstinere ferijs sextis à lactecinijs, & ferijs quartis à carnibus,

3. Ad minimum, semel in anno confiteri proprio Sacerdoti peccata sua, aut alteri de eius licentiâ, & quoties de suâ morte periclitatur, & ante sumptionem sacrosanctæ Eucharistiæ Sacramentum.

4. Communicare ad minimum in Paschate à proprio parocho, si non sit legitimè impeditus vel excommunicatus ab Ecclesiâ, vel extraneus.

5. Soluere decimas & cæteros Ecclesiæ reditus, secundùm vsum diœcesis.

6. Non celebrare nuptias à Dominicâ primâ Aduentus vsque ad Epiphaniam inclusiue, & à primâ die quadragesimæ vsque ad Octauam Paschatis etiam inclusiue.

2. M. Ad quid prosunt præcepta Ecclesiæ?

D. Vt melius prœcepta Dei obseruentur, modò non est tractandum de illis, tùm quia sunt facilia, tùm etiam de confessione, ac communione, vti & de ieiunio, in explicatione sanctorum Sacramentorum agemus.

CAP. III.

De operibus Misericordiæ.

1. M. Explica modò opera Misericordiæ, & primò dic quis est fructus bonorum operum?

D. Bona opera habent pro fructu promissionem ac mercedem æternæ vitæ, Deum placant, gratiam conseruant & augent, denique Christiani vocationem certam faciunt.

2. M. Quot sunt opera Misericordiæ?

D. Sunt 14. nempè 7. coporalia. & 7. spiritualia.

Diahaoine, na feóil Diaceaduin do chaithamh.

3. *A fhaoisidin do dheanamh, an chuid as lú, vair san mbliaghain ré na Shagart Porroiste, no lè na chead, ré sagart ele aga mbiaigh vghdaras, & gach vair ele bhiás à bperiacail bháis & riá chomaoine dho chaitheamh, & riá Sharamentibh ele dho ghlaca.*

4. *Comaoine dho chaitheãh an chúid as lú am Chaisc ona Shagart Porroiste, acht muna mbiaigh tuiremeascach go dlisteanach, no bañ on Egluis air, no é na dheoruighe.*

5. *An deachmhaidh & rannda ele na Heagluise do ioc do réir ghnathuibh na Heasbugoide na mbiaidh.*

6. *Gan posa ó thús Aidbheint go criochnúgh dha lá dheagh na Nollagh, na ó thús chargais go mionchaisg.*

2. M. *Cred da fhognaid Aitheanta na Heagluise?*

D. *Chum go mo feárde do coimhlionfuigh Aitheanta Dé à sedh órduighthear iad, ór ní riochtanas tracht ortha ní sa mho: ar ttús, do bhrigh go fhoillid vras: à risi do bhrig go fhoillseocham iad an sna Naomh Shacrament, mar ata san fhaoisidin, san ccomaoin, & san ttrosga.*

AN III. CAIB.

Ar Oil reachuibh na Trocaire.

1. M. *Foillsig à nois oibreacha na Trocaire, & arttús innis cred é toragh na ndeagh oibreach?*

D. *Ata agna deagh oibreachuibh mar thorthuibh gella, & duais na beatha Shiorruighe, ceañsuighid Dia, coimeaduid & meaduighid na grasa, fa dheire do nid dearabtha ghairim chrithe an Duine.*

2. M. *Ca mheid obair Throcaire ann?*

D. *Ataid 14. do oibreacha Trocaire ann. 1. 7. noibreacha corpurdha, & 7. noibreacha spioradaltha.*

D. Re-

3. M. Recita 7. corporalia?

D. Opera Misericordiæ corporalia sunt 7. vt patet ex Euangelio. Math. 25. nempè:

1. Esurientem pascere.
2. Sitientem potare.
3. Nudum operire.
4. Peregrinum hospitare.
5. Ægrotos visitare.
6. Captiuos redimere.
7. Mortuos sepelire.

4. M. Quando esurienti præbendus est cibus?

D. Quando dabit tibi Deus, tunc (vt minister & dispensator Domini Dei tui) benè & fideliter distribue Dei creaturis ad dispensandum ea quæ in tuâ potestate reliquit.

5. M. Cùr das potum sitienti?

D. Ne incidam in illam maledictionem, in quam incidit ille diues epulo; qui cùm postulasset in inferno vnicam guttulam aquæ frigidæ, repulsum passus est, quia in hoc sæculo Misericors non fuit,

6. M. Cùr nudus vestiendus sit?

D. Vt tu à Iesu Christo vestiaris indumento seu stolæ gloriæ.

7. M. Cùr peregrinum hospitare?

D. Quia filio Dei placuit hospitem & peregrinum fieri pro nobis in hoc sæculo, & sic in personâ Christi debemus hospitare peregrinos.

8. M. Quomodo visitandi sint infirmi?

D. Subministrando illis pro facultate visitantis, verbo & opere quæ eis sunt necessaria.

9. M. Quare redimendi sint captiui?

D. Si per facultatem tibi licet, redimendi, ne abnegent fidem aut indisperationem incidant.

3. M. *Abair na 7. noibreacha Trocaire corpordha?*

D. *Do reir an Tſuibhſeoil, ataid 7. noibreacha Trocaire corpurdha ann.*

1. *Biá dho thabhairt dhon ocarach.*
2. *Dioch dhon iotmhar.*
3. *Eadach dhon nocht.*
4. *Aoideacht & leaba dhon deóruidh.*
5. *Fioſoru na neaſlán.*
6. *Fuaſgladh na mbraighde.*
7. *Na maraibh do aghlacadh.*

4. M. *Catrath as tuca biá dhon ocrach?*

D. *An trath bhearas Dia dhuit é, an ſon roinn go maith é ar chreaturibh Dé, mar thùrnae & mar ſtiobhard dhod Tighearne, ar na nithib tug ar do láimh & ar do chumas.*

5. M. *Cred fá ttugae deoch dhon iotmhor?*

D. *Chum gan tuitim ſan inneachan nar thuit an ſaoibhir ſantach an joſreann, noch do hemigheadh an trath do shir Aoan bhraō amhain viſge an iſreann, do bhrigh nach raibh ſe Trocaireach, iar mbeith dho ar an ſaoghal ſo.*

6. M. *Cred fá ttucar eadach dhon nocht?*

D. *Ionnus go ccoirfeag Crioſt vmadſa iorra, no ſtoil na ngrás.*

7. M. *Cred fá ttugthar aoidheacht & leaba dhon deoruidhe?*

D. *Do bhrigh Mac Dé gur thoil leis deoruigh & oilirtheach do dheanamh dhe féin ſan ſaoghal ſo air ar ſoinne ar an adhbhar ſoin as glacaighthe dhuime na deoruighthe à bpearſain Chrioſt.*

8. M. *Cionnus as cóir na heagrùaidhe do fhioſarughadh?*

D. *Ag tabhairt fhortachta dhaibh lé breithir & lè gniomh, do reir do chumas.*

9. M. *Cred fa fhuaſcalthar na braighde?*

D. *As ionfhuaſgalthe dhuit iad, ma atáigh cumuſach air, do eagla go ccaillſidis à ccrideamh, no go ttuitfidis an eadochas.*

10. M.

10. Quare mortui sepeliendi sunt?

D. Ad imitationem & exemplum sancti Thobiæ, qui meruit Dei benedictionem, & accepit per Archangelum Raphaelem, quia Misericors fuit. Tob. 12.

Explicatio operum Misericordiæ spiritualium.

1. M. Recita modò 7. opera spiritualia Misericordiæ?

D. Totidem sunt opera spiritualia Misericordiæ, vt in sequentibus planè constat.

1. *Docere ignorantes.*
2. *Rectè consulere dubitantes.*
3. *Consolari mœstos.*
4. *Dirigere & corrigere errantes.*
5. *Remittere offensam proximi.*
6. *Ferre patienter iniuriam.*
7. *Orare Deum pro viuis & mortuis.*

2. M. Quomodo ignorans docetur?

D. In viam Dei ad salutem consequendam.

3. M. Quid est dubitantibus rectè consulere?

D. Instruere eos, ne incidant in errorem & in periculum condemnationis animæ & corporis.

4. M. Quare dicis mœstos consolari?

D. Ne nimia tristitia consumantur, & sic in desperationem incidant.

5. M. Quare iniurias & offensas tibi illatas patienter dicis esse ferendas?

D. Vt Deus dimittat nobis omnes offensas in eum comissas.

6. M. Quarè patienter toleranda sit imperfectio & iniuria proximi?

10. M. *Cred fá norduithear na maraibh do aghlacadh?*

D. *Ar lorug & ar shompla an Naoimh Thobias, do thuill beanacht Dé & do glac i maile ris an Archaingeal Raphael, tré bheith Trocaireach.*

Foillsiugh ar na Hoibrecha spioradaltha na Trocaire.

1. M. *Abair anois na 7. noibreacha Spioradaltha na Trocaire?*

D. *Ataid an vireadh cheanna ann do oibreachaibh spioradaltha, na Trocaire mar as léir an so siós.*

1. An tanibheasach do theagasc & do thriorū
2. Comhairle aleasa do thabhairt don ti ata na vireasba, no ata adir dha chomhairle
3. Solás do chur ar na dobronachuibh.
4. Lucht na herraide & á dul á mū do smachtū, & do dhiriú.
5. Maithfeachas do thabhairt don chomharsain son eagoir do rinne ort.
6. Fulang go foighdeach na hainbhreatha & na haindhlighe dho nithar adthaghaidh
7. Guidhe chum Dé ar bheoaibh, & ar mharaibh.

2. M. *Cionnus teagasgathar an á taineolach no antainesbiosach?*

D. *A theagasg & á mhuneadh & á threorugha ar slighe Dé, chum á slanuighthe.*

3. M. *Cionnus deagchomhuirlighthear an ti ata na huireasba?*

D. *Comharle á leasa dho thabhairt do chum gan tuitim an erraid na á bperiacail á chuirp & anama do dhamanugh.*

4. M. *Cred fá nabair tú solás do chur ar na dobronochuibh?*

D. *Chum nach caithfeadh liónndubh na dobrón iad, & mar soin nach tuitfidís á mídhochas*

5. M. *Cred fa nabair tú bheith fulungthach faoideach san eagodir do mithar ort?*

D. *Chum go maithfeadh Dia dhúin na cionta & na peacuidhe do nimid an aghaidh.*

6. M. *Cred fa na ab infholingthe go foighneach, eagoir, luige, no aindhlighe na comharsan?*

D. Vt Deus ignoſcat nobis peccata noſtra multoties in eum commiſſa.

7. M. Cùr pro viuis oras?

D. Vt auertat Deus animas eorum à vanitatibus huius mundi, & bona opera exerceant.

8. M. Cùr oras pro defunctis?

D. Vt eos Deus Dominus noſter ad ſuam gloriam & fælicitatem æternam admittat.

9. M. Poteſt ne inuenire aliqua cauſa, per quam quis ab exercitio horum operum Miſericordiæ excuſetur?

D. Tres cauſæ excuſare poſſunt. *Prima eſt*, ſi medijs debitis careat. Vnde non legimus in Euangelio, Lazarum mendicum aliquod Miſericordiæ opus corporale exercuiſſe, quoniam ipſe pænè omnibus Miſericordiæ corporalis operibus indigebat, & ſic propter patientiam coronatus eſt. Vnde talis eſt Dei diſpoſitio, vt diuites per opera Miſericordiæ, pauperes verò per patientiam ſalutem obtineant, vti quoque nec ille docere alios, aut conſilio iuuare obligatur, qui ſcientia, prudentiaque fructuoſa deſtitutus eſt. *Secunda cauſa eſt*, quando quis Deo ſeruit in ſtatu altiore, quam ſit ſtatus vitæ actiuæ, in quo non habet occaſionem corporalia Miſericordiæ opera exercendi, vt in Eremicolis videre eſt, qui ſolitudinibus concluſi, aut cellis ſuis, cæleſtia contemplantur, illi enim obligati non ſunt ſanctum ſuum exercitium deſerere, vt eant quæſitum, quibus Miſericordiæ opera impendant. *Tertia eſt*, quando neminem quis inuenit, qui eius Miſericordia notabiliter indigeat: quoniam obligantur non niſi illis ſuccurrere, qui ab alio adiuuari poſsint, nec habeant qui auxilium illis velint, aut poſsint

Foillſudh ar an Tteag. Crioſt.

D. Ionnus go ccuirfeagh Dià à neamhchoimhne na peacuighe do nimid an aghaidh féin go minic

7. M. *Cred fá nguidhtear ar na béodhuibh?*

D. *Chum Dé dho tharang an intinne ó dhiomhaincas an tſaoghail ſo, & go ngnathuighdis iad féin an ndeagoibreachuibh.*

8. M. *Cred fá nguidheam tú ar na marabhuibh?*

D. *Ionnus go mbearagh Diá ar Ttighearna leis iad da ghloire & da Tſonas ſiorraige féin.*

9. M. *An feidir cúis ar bioth dho fhaghail, lé ngeobhathaoi leiſgeal duine fá gan na hoibreacha ſo na Trocaire do dheanamh?*

D. *A taid 3. cúiſe ghabhas leiſgeal fa gana ndeanamh.* An 1. chúis, *an tan nach bíd na medhoin vireasbucha ag duine chum à ndeanta. Or ní leaghmaoid ſanſuibhſceál ar an ndearcachan, no an bochtan Lazarus go ndearna aon obair chorpordha Throcaireach, do bhrigh go raibh féin a fhiór riachtanas gach oibre aca, & da reir ſoin, as maille re foighne fuair ſé coroin na gloire, ór aſi toil Dé na dúoine ſaoibhre do ſhlanú le hoibreachuibh na Trocaire, & na bochtáin lé foighne; ór ar an modh ceanna an ti nach foil foghlaim, crionacht, na eolas aige, nil do fhiachuibh air atteagaſg do chach, na accomhairliú.* An 2. cúis, *an trath bhios neach à ſeiribhis do Dhia à ſtaid as aoirde na an bheatha ghniomhach in nach foil cúis aige oibreacha corpordha na Trocaire do ghnatughadh, mar atáid na Dithreabhaig bhios do ſhiór ſan vaigneas à ſmuaineabh ar na nithibh neaomhdha, nil do volach na do fhiachaibh ortha à ngnatughadh beanuighthe do leigean diobh, ag ſolathar cia dha ndeanadaois obair Throcaire.* An 3. cúis, *an tan nach faghan an phearſa an ti ara mbiag riochtanus na carthanachta. Or ní fhoil do fhiachuibh fortacht, acht ar an ndroing nach foilid cumuſach ar fhortacht ortha féin, & nach foil dúoine ele do bhearag fortacht dhaibh. Tar à cheann ſoin as fiór, nach*

conferre.

conferre. Nihilominus verum tamen est, perfectam Misericordiam obligationis tempus non exspectare, sed promptam esse, succurrere meliore modo, quo potest, & omnibus quibus potest.

10. M. Videtur vltimum opus Misericordiæ, quod est precari Deum pro proximo, omnes facere posse?

D. Ita est, nam & sic Eremitæ Misericordiæ opera exercent: quia Deum precantur, vt omnibus illis suâ gratiâ assistat, qui in ea indiguerint.

fanann an Trocaire dhionghamhaltha rè haimsir an riochtanuis, acht go mbionn do ghnath ollamh chum fortachta ar gach neach san modh as fear na feidir lè, do reir à cumais.

10. M. *As cosmhuil go fhoil gach nduine cumusach ar an obair ndeigheanuig do chur à ccrith. 1. guidhe chum Dè ar son na comharsan?*

D. *As fiór son, & as amhluig soin do nid na Dithreabhuig oibreacha Trocaire, do bhrígh go nguidhid chum Dè ar son na comharsan, ionnus go fhortuigheadh lè na grasuibh ar gach neach ata na riochtanas.*

TRACTATVS IIII. TERTII LIBRI DOCT. CHRIST.

In quo explicantur ea quæ recipienda sunt.

CAP. I.

De Sacramentis in communi.

MAGISTER.

1. COgnitis iam tribus partibus principalioribus Doctrinę Christianæ, explica nunc quartam partem, nempè quæ tractat de Sacramentis, & dic in primis quare Ecclesia habet Sacramenta?

D. Ecclesia est, quemadmodum officina expertissimi medici continens omnia anthidota quæ necessaria sunt ad omnes infirmitates; infirmus enim est peccator, medicus verò Christus, minister Sacerdos, anthidota sunt virtutes Sacramentorum, vasa sunt materiæ sensibiles septem Sacramentorum.

2. M. Quid est Sacramentum?

D. Sacramentum est signum sacrum per quod Deus gratiam confert, & simul exterius effectum inuisibilem repræsen-

AN IIII. TRACHT DON III. LEABHAR DHON THEAG. CHRIOST.

Ina foillsighthear na nithe ata dhiachuibh orainn do ghlaca .i. na Sacramenteagh.

AN I. CAIB.

Ar na Sacramentibh go coimhchoitcheann.

MAGHISTIR.

1. *OAta fios agad ar na 3. cotcha as prionsapaltha dhon Teagasc Chriostuidhe, foillsig à nois an 4. cuid trachtas ar na Sacramentibh; & innis ar tús cred fa fhoilid Sacramenti ag an Eagluis?*

D. *As amhluigh ata an Eagluis, amhail siopa leágha ró fhoghlamtha, eólguisuidhe, ina fhoilid na huile chóguisidhe as riochtanas an aghaidh an vile eagruas; ór à sé an pecach an teagruaidh, an liaig Criost, an sagart an buachail othair & an turné, na cogasighe subhailche na Sacramenti, na suithighe adhbhar somhothuightheach na seacht Sacramenteadh.*

2. M. *Cred é Sacrament?*

D. *Comhartha beanuighthe é lé ttabhair Dia grasa dhuinn, & maraon reis go foirimelach taiisbeanuidh dhuinn effecacht do fhaic-*

tat, quo in animâ noſtrâ gratia operatur. Si enim in corpore ſpiritus nos, vt Angeli, eſſemus, ſpirituali modò gratiam ſuam conferret Deus: nunc verò cùm ex animâ ac corpore compoſiti ſimus; ideò naturæ noſtræ attemperans ſe Deus gratiam per media actionũ corporaliũ nobis confert, quæ certis ſimilitudinibus exterioribus effectum interiorem gratiæ communicant: vt patet in exemplo de Baptiſmo qui vnum ex Sacramentis Eccleſiæ eſt, in quo corpus aquâ abluitur, & ſimul ſanctiſsima Trinitas inuocatur, ac per cæremoniam illam ablutionis confert Deus gratiam, & animæ baptizati immittit, ſignificatque vt quemadmodum aqua lauat corpus, ſic quoquè gratia lauat animam, & ab omni peccato perpurgat.

3. M. Sicuti explicaſti, triplicẽ conditionem requiri video, vt res aliqua Sacramentum ſit. *Prima eſt*, vt aliqua cæremonia adſit ſiue actio externa. *Secunda*, vt per illam Deus ſuam gratiam communicet. *Tertia*, vt illa cæremonia ſeu actio ſimilitudinem cum effectu gratiæ habeat, eumque exterius repræſentet, atque ſignificet.

D. Hoc eſt certum, nunc verò ſciendum eſt Sacramẽta in vniuerſum ſeptem ſunt, hic nominibus notata, nimirùm:

1.	Baptiſmus.	5.	Extrema vnctio.
2.	Confirmatio.	6.	Ordo.
3.	Pœnitentia.	7.	Matrimonium.
4.	Euchariſtia.		

4. M. Quare duntaxat in Eccleſiâ tantum ſunt ſeptem Sacramenta?

D. Ratio verò quare ſeptem ſint, hæc eſt: Quia Deus eo modo in vita ſpirituali danda procedere ſolet, quo in corporali. Quantum autem ad corporalem

ſeana, noch oibrigeas graſa in ár nanam. Oĩ dha mo ſpiorradí gan cuirp ſinn, mar na Hainghilibh, do bhearadh Dia à ghraſa dhuinn ar mhodh ſpioradaltha: amh mar as do anam & do chorp atamaoid deanta; tríd ſin Dia ag oireamhuin dar nadúir, do bheir ghraſa dhuinn lé medhon gnimhartha corpurdha, fhoillſigheas lé coſmhalacht eigin fhoiriomiluig effeacht fhoiletheach na ngrás: mar as leir à ſompla an Bhaiſtighe noch as do Shacramentibh na Heagluiſe, ann na nighthear an corp lé huiſge, & na ngoirthear ma raon anNaomh Thrionoid, & maile ris an niochán ſó do bheir Dia vaigh graſa, & dóirtig í an anam an tí bhaiſtighthear & do bheir dhuinn ré thuigſin do reir mar nigheas an tuiſge an corp, gur mar ſin níghid na graſa an tanam, & glanuid è ona pheacuibh go hiomlán.

3 M. *Do reir mar fhoillſigheas tú, ní folair tri coinghill chum nithe do bheith na Sacrament.* An 1. choinghioll, *ní fulair gniomh egin foiriomalach.* An 2. conghiall, *go ttiobhradh Dia graſa vaig maile ris.* An 3. coinghioll, *go mbiág coſmhalacht ag an ngniomh ſon ré heiffeacht na ngrás, go cialluiag & go tteisbeanadh é go foiremelach?*

D. *As ſiór ſon. A nois ní folair à theagaſc gur ab é 7. lión na Sacramenteadh go hiomlan mar ata ann ſó ſios ar na nainimniughadh.*

1.	*Baiſte.*	5.	*Ola dheanach.*
2.	*Dulfa laimh Easbuig.*	6.	*Ord ſagairt.*
3.	*Aithrighe.*	7.	*Póſa.*
4.	*Corp an Tighearna.*		

4. M. *Cred nach foil acht 7. Sacramenteadh amhain ſan Eagluis?*

D. *Ag ſó an reſún, fà fhoilid à 7. ann, do bhrigh gur gnaith lé Dia an bheatha ſpioradaltha dho thabhairt dúinn, ar an modh do bheir dhúnn an bheatha chorpordha. Chum na bheatha chorpordha, ní folair.* An 1. ní, *do neach à bhreith.* Na dheaigh ſin, *fás.* An 3. ní, *ní fulair dho à bheathughadh.* An 4. ní,

vitam ſpectat. *Primò*, neceſſarium eſt naſci. *Deindè*, creſcere. *Tertiò*, nutriri. *Quartò*, ſi quò morbo vitietur homo, medicinam accedere. *Quintò*, ſi quando pugnandum eſt, armari. *Sextò*, neceſſarium eſt caput aliquod, quod natos & augmentatos homines regat ac gubernet. *Septimò*, vt ſint, qui ad multiplicationem humani generis incumbant, niſi enim demortuis alij nati ſuccederent, illicò humanum genus interiret. Sic quoquè res cum vitâ ſpirituali conſtituta eſt. *Primò* enim neceſſarium eſt naſci in nobis gratiam Dei, quod per baptiſmum fit. *Secundò*, vt illa gratia creſcat & roboretur, quod confirmatio facit. *Tertiò*, vt nutriatur ac ſuſtentetur, quod ſanctiſsima Euchariſtia præſtat. *Quartò*, vt ſi quando perdita fuerit recuperetur, quod medicina pœnitentiæ efficit. *Quintò*, vt in articulo mortis ſe contrà inimicum infernalem obarmet, qui magis nos illo, quàm alio tempore infeſtat, quòd in Extremâ vnctione fit. *Sextò*, vt quis ſit in Eccleſiâ, qui nos regat, gubernetque in vitâ illâ ſpirituali, quòd Ordinis eſt. *Septimò*, vt in Eccleſiâ ſit, qui ſpirituali multiplicationi humani generis attendat, quo ſic fidelium numerus multiplicari poſsit, quod officium Matrimonij Sacramentum exequitur.

5. M. Quis adeò miranda adinuenit & inſtituit Sacramenta?

D. Sacramẽta hæc adeò admiranda, non niſi à diuinâ ſapientiâ adinuenta ſunt, & non niſi à Deo, qui ſolus dare gratiã poteſt, inſtituta. Ideò Chriſtus Dominus noſter, qui ſimul Deus & homo eſt, illa adinuenit & inſtituit. Prætereà ſunt Sacramenta hæc, certi veluti canales, per

ma bhiónn eagruaidh, à leigheas. An 5. ní, *an trath reachas chum cuimhoſgair bheith aramaltha.* An 6. ní, *as riochtanas ceàm eigin ſtiurfas & riaghulfas na duoine iar mbeith bertha & iar fhás dhaibh.* An 7. *ní ſulair droung eigin do bheith ann chum an chine dhaonna dho mheadú: ór iar mbás don drouing bherthar, muna ttagadh tuille na nait, do criochnothuidh an cine daonna go grod. As mar ſoin, ar an modh cceanna na nithe chum na bheatha ſpioradaltha.* Ar 1. *ór ní folair graſa Dè dho bhreith anúinn, noch do nithear leis an Moaiſle.* An 2. ní, *ní folair na graſa ſoin do fhás & do neartú, & do nithear ſo lé dúl fá laimh Easbuig.* An 3. ní, *ní folair na graſa ſoin dho bheatù & do chothú & as lé Naomh Shacrament na Haltorach do nithear è.* An 4 ní, *ní folair an tan chailthear na graſa, à ttabhairt tar ais, & as lè leigheas na Haithrigh dho nithear ſó.* An 5 ní, *ní folair don duine an aimſir an bhàis bheith aramáltha an aghaidh à eaſcarad Iofrionda, do ní coga rinn, noch as mó bhuareas ſiñ an trath ſoin, na aon vair ele, & as leis an Ola dheigheanuig do nithear ſó.* An 6. cuid, *ní folair neach dho bheith ſan Eagluis, riaghalfas & ſtiurfas ſinn ſan mbeatha ſpioradaltha ſó, & as leis an ſagartoireacht do nithear ſoin.* An 7. ní, *ní folair mar an cceanna go mbiag ſan Eagluis neach do bhearach aire dho mheadughadh ſporadaltha an chine dhaonna ionnus marſin go meadochag nuimhir na Crioſtuighthe, & as lé Sacrament an Phoſta do nithear ſó.*

5. M. *Cia fuiar amach & do thionſgain na Sacramentig ró iongantacha ſó?*

D. *Na Sacrameint ró iongantacha ſó, níor fheidir lé aon neach à fhail à mach, acht leis an* Eagana Neaomdha, *& fós na à ttionſgna, acht amhain lé Diá, noch gur ab ar à chumas amhain, ata tabhairt à mach na ngrás. Ar an adhbhar ſoin Crioſt ar Ttighearna, noch ata na Dhia & na dhuine fhirineach, à ſé fuair à mach*

quos deriuatur in nos virtus Paſsionis Chriſti. Vndè certùm eſt, neminem quidem aliter theſaurum Paſsionis Chriſti diſpenſare poſſe, quam ſolùm eo modo, quo Chriſtus inſtituit.

6. M. Dic vtrum in tempore legis veteris aliqua Sacramenta fuerint, & num adeò præſtantiora ac noſtra?

D. In veteri Teſtamento Sacramenta multa fuerunt, ſed in quatuor à noſtris diſcrepabant. *Primò*, ſuperarunt illa numero hæc noſtra, ideòque lex vetus difficilior erat lege nouâ. *Secundò*, erant illa obſeruatu difficilia, vt non ſunt noſtra. *Tertiò*, obſcuriora quoquè fuerunt, ideòque pauci quid ſignificarent, intellexerunt: contrà verò noſtra adeò clara ſunt, vt quilibet ea capere poſsit. *Quartò*, illa non conferebant gratiam vti noſtra conferunt, ſed ſolùm illam præfigurabant & promittebant. Quare Sacramenta noſtra multò excellentiora ſunt, quia ſunt & pauciora, & faciliora, & clariora, & efficaciora Sacramentis legis veteris.

7. M. Porrò vlterius aperi, quod inter Sacramenta hæc ſeptem maximum ſit & præſtantiſsimum?

D. Sunt omnia præſtantiora, & quodlibet illorum excellentiam propriam habet. Maximum porrò omnium eſt ſanctiſsimum Sacramentum Euchariſtiæ, quia illud auctorem gratiæ continet, & omne bonum quod Chriſtus Dominus noſter eſt. At verò ſi neceſsitatem ſpectes, ſunt Baptiſmus & Pœnitentia præ omnibus maximè neceſſaria. Si vlterius

& do thionſgain iad. Farris ſó as amhluigh ataid na Sacrameinti ſo vile, amhuil canalacha & ſrothain, tré ngabhann & tré ritheann chugain, ſubhailche & brigh phaiſe Chrioſt. As gur ab dearabhtha nach féidir lè haon neach jonmhos ſtior phaiſe Crioſt do roinn, na do thabhairt à mach ar aon mho ele, acht ar an modh, do órduig & do thionſgain Crioſt féin.

5. M. *Fiafruim dhiot an rabhadar Sacramente ſan Tſean Racht, & an rabhabar cho maith & chomh voſal rè nar Sacramentne an nua Rachta?*

D. *Do bhadar morán Sacramenti ſon Tſan Racht, gigheadh dho bha difir idir ar Sacramentne & iad à 4. nithibh.* An 1. ní, *gur bhiomadúla iad na ar Sacramentne, ar an adhbhar ſoin do bo dhocúluighe go mór an ſean Racht na an nua Racht.* An 2. ní, *do bo dhocara iad do chomhall, na ar Sacramentne.* An 3. ní, *do bo dhoracha iad na ar Sacramentne, & trid ſoin, as ró bhig do thuigeag iad: à chunntrail ſoin, go fhcilid ar Sacramentne chomh ſo leir ſoin, gur féidir lè gach naon à ttuigſint.* An 4. ní, *ní thugadáis graſa votha, mar bheirid Sacramenti an nua Rachta, acht à mhain à ciallú & à gelladh. Ar na hadhbharaibh ſoin as ró vaiſle & as ró tharabhuighe ar Sacramentne na iad, do bhrigh gur lù dho nuimhir, gur ab vſa, gur foillſighthe, & gur brióghmhuire tarabhuigh iad na Sacramenti an Tſean Rachta.*

7. M. *Foillſig dhamh à nois cia na Sacramente as mó & as voiſle dhár 7. Sacramentibh?*

D. *As mór váſai iad vile, & ata à vaiſle féin ag gach Sacrament aco fá leith. Gigheadh à ſé Naomh Shacrament na Haltorach as mó & as neaomhta aco vile, ór as an féin ata vghdar na ngrás, & na huile mhaitheaſa .1. Crioſt ar Ttighearna. Acht amh más don riochtanas fheachfair, à ſiad Sacramenti an Bhaiſte & na Haithrighe ata na ró riochtanas ar na duoinibh. Ma feachthar fós ar onoir no ar ghradam*

dignita-

dignitatem illorum, qui Sacramenta diſpenſare poſsint, conſideres, digniora vtique Confirmatio & Ordo ſunt, quia non niſi ab Epiſcopo conferri poſſunt. Si autem facilitatem ſpectes, facillimum erit Extrema vnctio, quippè in qua peccata ſine defatigatione Pœnitentiæ remittuntur. Denique ſi ſignificationem vrgeas, maximum eſt Matrimonium, quia vnionem Chriſti cum Eccleſiâ ſignificat.

8. M. Quia dixiſti ſuperius, quod per Sacramenta infunditur gratia in animas noſtras, dic modò quid ſit gratia?

D. Eſt vita animæ ſpiritualis cæleſtis, qua homo efficitur filius adoptiuus Dei, ciues & hæredes Regni cæleſtis?

9, M. Quæ virtutes adueniunt nobis ex Sacramentis cum gratiâ?

D. Præcipuè tres virtutes Theologales, vt ſuo loco dicetur:

CAP. II.

De Sacramento Baptiſmi.

1.M. NVnc progrediamur ad primum Sacramentum explicandum. Et primò dic quid eſt Baptiſmus & vndè dicitur?

D. Baptiſmus eſt ianua cæterorum Sacramentorum, & eſt prima porta, per quam Chriſtianus Eccleſiam ingreditur; & eſt nomen græcum, quod tantum valet latinè ac ablutio. Eccleſia autem voluit hoc nomen græcum retinere, quia vocabula illa ablutio eſt nimis communis, eiuſque vſus in rebus cuiuſlibet viliſsimus. Quare vt Sacramentum hoc proprium ſuum nomen haberet, & cognoſceretur magis, ac honoraretur, Baptiſmus vocatum eſt?

2.M. Quare Baptiſmus inſtitutus eſt?

na droinghe, do bheir à machiad, à ſean dul ſá laimh Easbuig, & an Tſagartoreacht as onoruigh dhiobh, do bhrigh gur ab Easbug amhain do bheir à machiad. Mas ar fhuſacht fheachas tú, aſi an ola dheighenach as fuſa dhiobh, ór maithear na peacuidh lé gan duo na Haithrighe. Fa dheire mas do reir na ceille fheachas tú, à ſe an Poſa as mó dhiobh, ór go cciollaigean ſe comhbheanall Chriost ris an Eaglus, & Dé ris an anamh.

8. M. *O labhrais tú, gur maille ris na Sacramentaibh diortear na gráſa nar nanamaibh innus dhamh cioso í graſa?*

D. *Ata beatha Spioradalta in anamh lé ndentear dhon duine mac rotha Dé, ſiur aitribh, no buirigeſcach & oighre flaitheamhnuis*

9. M. *Cia na ſubhaiti tig chugainn ás na Sacramentibh, maraon ris na graſuibh?*

D. *Go hairighthe tig chugain na trí ſobhaite diadha .i. creideamh, dochus, & carthine, mar fhoillſeochar na nionad fein.*

AN II. CAIB.

Ar Shacrament ar Bhaiſte.

1.M. TIonſgnam à nois ar an cced Shacrament .i. an Bhaiſte. *Cred é Baiſte, & cred ó nabarthar é?*

D. *A ſe an Baiſte doras na Sacramentí ele, & an ced doras tré tteid an Crioſtuighe à ſteach dhon Eagluis, & as ainim greagach è, as ionann è ſan laidin & nighe no forbraghadh. A ſtoil na Heagluiſe an tainim griagach ſo do ghnathú, do brigh gur focúl cochoteann nighe, & ata à gnathabh go ſtoil vriſeal an iomad do nithibh. Ar an adhbhar ſoin ionnas go mbiag à ainim dileas fein ag an Sacrament ſó, & chum gur móide dho haitheontuigh & do honorſaoi è, goirthear dhe Baiſte.*

2.M. *Cred fár tionſgna an Baiſte?*

D. Ad

D. Ad delendum peccatum originale, & cætera peccata ante Baptſmum comiſſa.

3. M. Quid in Sacramento Baptiſmi recipimus?

D. Recipimus gratias, dona, ac virtutes nobis infuſas, quibus filij adoptiui Dei & hæredes Cælorum efficimur.

4. M. Quotuplex eſt Baptiſmus?

D. Tripiex, v. g. *Baptiſmus fluminis*, id eſt aquæ: *Sanguinis*, id eſt martirij: *Flaminis*, id eſt, inſpirationis, & deſiderij.

5. M. Quando Baptiſmus fuit inſtitutus?

D. A Chriſto Domino inſtitutus fuit, quando à Ioanne in Iordano Baptizatus eſt?

6. M. Quæ ad Baptiſmum neceſſariò requiruntur?

D. Requiruntur ad Baptiſmum tria (ad minimum) benè notanda. Quia in certis caſibus, vti ſuis locis dicemus, quilibet baptizare poteſt, vndè neceſſarium eſt, quemlibet ſcire, quomodo id faciendum ſit. *Primò*, requiritur aqua vera & naturalis, qua perſona baptizanda perfundatur. *Secundò* requiritur, vt illo tempore, quo quis aqua tingitur, illa verba pronũcientur: v.g. *Ego te baptizo, in nomine Patris, & Filij, & Spiritus ſancti.* *Tertiò*, vt perſona baptizans, veram baptizandi intentionem habeat, id eſt, dandi hoc Sacramentum, vt Chriſtus inſtituit, & Eccleſia ſancta, quando baptizat, conferre ſolet. Vnde, ſi quis intentionem, v. g. iocandi ſolùm habeat, aut corpus duntaxat abluendi ab immunditiâ, grauiſsimum peccatum admitteret, & illa miſera perſona reuera non baptizaretur.

7. M. Quos effectus Baptiſmus operatur?

Foillſudh ar an Tteag. Crioſt.

D. Chum peaca an itſinſir & na bpeacuidhe ele do rinneag ria mbaiſte do ſgrios.

3. *M. Cred ghlacamid à Sacrament an Bhaiſte?*

D. Glacamaoid graſa, tabhartais, & ſubhailchi, dhortear orainn, léndentear dhinn clánn toghtha Dé & oigridhe Flaitheamhnuis.

4. *M. Ca mheid gne Baiſte ann?*

D. Trí gne .i. Baiſte Abhann .i. *viſge:* Baiſte Fola .i. *martirig*: Baiſte Tine .i. *ſeide tig on Spiorad Naomh.*

5. *M. Cia an trath do tionſgnadh an Baiſte?*

D. A ſe Crioſt ar Ttighearna do thionſgáin é iar na Baiſte do Eoin à ſruth Iordain.

6. *M. Cia na nithe as riochtanas do ſhiredh chum an Bhaſte?*

D. Ataid 3. nithe (nach foil tiacht na neaghmais) do riochtanas chum an Bhaiſti, noch as an chomharthuighthe. Do bhrigh à ccaſaibh dhaereighthe, gur à féidir leis gach nduine Baiſte dho dheanamh & as trid ſoin ata ſe à riochtanus ar gach naon à fhios do bheith aige cionnus as indeanta é. Ar 1. *as riochtanus fiór viſge nadurtha dhoirtear ar anti bhaiſtear, no na ttomhar é.* An 2. ní, *an ti bhiás ag deanamh an Bhaiſtighe do radh na mbriathar ſo ag tuma an ti bhiás à glacad an Bhaiſte, no ag dorta an viſge air* .i. Baiſtim thú, an ainim an Athar, & an Mhic, & an Spioraid Naoimh. An 3. ni, *ni folair dhon phearſain bhiás ag deanamh à Bhaiſtidhe intinn dho bheith aige Baiſte dho dheanamh dharibh* .i. *an Tſacrament ſo dho thabhairt vaigh, mar do orduigh Crioſt, & ghnathuigheas an Eagluis. Or da nabradh duine na briartha ſon, le maga no le intinn amhain an chuirp do nighe ó ſhalachar, gan intinn Baſte dho dheanamh, do dheanadh peaca ró thróm, & ni bhiag foghnamh ar an mbaiſte.*

D. Tres

D. Tres effectus. *Primus est*, quod renouet hominem perfectè dando illi Dei gratiam, per quam ex filio Diaboli, in filium Dei, & ex peccatore in iustum transit; nec solùm animam ab omni maculâ culpæ lauat, sed etiam eandem à pœnâ inferni, igniſque purgantis liberat. Si quis enim subitò moriatur post baptismum, illicò cœlos penetrat, non secus ac si nunquam peccato obnoxius fuisset. *Secundus est*, quod in animâ certum spirituale signum seu characterem relinquat, qui nunquam ab homine expungi potest, ex quo semper cognoscitur, quod baptizatus sit, licèt ad inferni pœnas damnetur, quod de numero ouium Christi fuerit: vti ex stigmate, seu cauterio in hoc mundo homines cognoscuntur, cuiusnam sint mancipia, aut animalia. Quæ etiam causa est, quamobrem baptismus non nisi semel suscipi possit, quia non amplius ex animâ impressus ille character seu effectus baptismi deperditur. *Tertius est*, quod per baptismum quis Ecclesiam ingrediatur, eiusdemque bonorum omnium participatione gaudeat, vti germanus Ecclesiæ filius, facitque professionem, quod Christianus esse velit, omnibusque illis obedire, qui Christi loco Ecclesiam gubernant.

8. M. Ad quem propriè spectat Baptismus conferre?

D. Spectat ad Sacerdotem ex officio proprio, & præsertim illum, cui cura animarum incumbit. At verò si Sacerdos præsens non sit ad Diaconum pertinet; in casu necessitatis, quando subest periculum, creaturam illam sine baptismo hinc decessuram, cuilibet incumbit, vt Sacerdoti, sic Laico: vt viro, sic mu-

7. M. *Ciodh na heiſſeacht oibrigheas an Baiſte?*

D. *Oibrigh 3. heiſſeacht.* An 1. eiſſeacht, *go naithnuigidhean an duine go diongmhallta ag tabhairt gràsa Dé dho, lé ſhilleann ò bheith na mhac ag an Naiabhul, ina mhac ag Dia, & ò bheith na pheacach na dhuine cheart; & ní hé amhain gó nigheann an tanam ón vile chádha & tſalachair na coire & an pheaca, acht fós ſaoruig è ón vile Phein Iosiosnn & Phuragadoir, do thuill tré na pheacuibh ſal do Baiſteag é. Or da fhágh bás go hobann tar eis Baiſte, do rachag gan mhoill ar Neamh, amhail nach deanag aon pheaca riamh.* An 2. heiſſeacht, *buailthear leis an Mbaiſte ar an anam ſeála ſpioradaltha do ſgartha ris choithe, lé naitheantar è do Shiór, & fós mas go Hiosrionn teid, aitheantar gur ghlac Baiſte, & go raibh do thréd Chriſt, amhuil mar aitheantar ſan ſaoghal ſó na duoine, no an árnéis, ar ambionn marc à Ttigearna. Sin fós an chúis, nach féidir an Baiſte do ghlaca fúi dhó, ór ní féidir an comhartha, no an ſeála ſó as effeacht don Bhaiſte do ſgara ris an anam choithe.* An 3. eiſſeacht, *do bhrig gur trid an Mbaiſte ghabhas an duine aſteach dhon Eagluis, & chuidigheas da maitheas go hiomlán, mar mhac dileas dí, admhuigh, & do bheir à mhoidi, gur toil leis bheith na Chriostuighe, & vmhlú dhon drouing, ſtiuras an Eagluis cheanna an ionad Chriost.*

8. M. *Cia ré mbaineann do cheart Baiſte dho dheanamh?*

D. *Don Tſagart as duol è, dò offig dhi'is & go harigthe dhon Tſagart poroiſte, ar à mbionn curam na nanam. Gigheadh, mona féidir fagart do fhoghail do labhair, as ré cleireach ar à mbiaid cuid dona graghuibh bheaneas ſé. Ní he amhain (à ccas riochtannis an tan bhiás an creatúir à bpiriacail bháis do fhaghail gan Bhaiſte) as féidir leis an vile dhuine dho cle-*

licri : ordo tamen ſemper hic ſeruari debet, ne videlicèt baptizet mulier, ſi vir haberi poſsit, nec Laicus, ſi adſit Eccleſiaſticus, & ex Eccleſiaſticis ille, qui gradu ſemper ſuperior eſt.

9. M. Quare baptiſmum infantibus primum natis conferri ſolet, vtpotè qui non cognoſcant id quod accipiunt?

D. Tanta eſt baptiſmi neceſsitas, vt ſi quis ſine accepto baptiſmo, aut ad minimum eius deſiderio, votóve moriatur, intrare Cælum nequaquàm poſsit. Quia verò infantes eiuſmodi periculo obnoxij ſunt, & facillimè mori poſsint, nec adeò capaces ſint, vt Baptiſmum deſiderent, ideò quantocius baptizare eos eſt neceſſarium. Et quamuis non cognoſcunt id, quod ſuſcipiunt, ſupplet tamen id Eccleſia, quæ mediantibus compatre, ac commatre reſpondet, ſpondetque pro illis: quod ſufficit. Vti enim per Adamum in peccatum, Deique diſgratiam prolapſi ſumus, quod tamen neſciuimus: Sic quoque Deo ſatis eſt, ſic per Baptiſmum, & Eccleſiam à peccato liberetur, & in eius gratiam, tametſi id non aduertamus, recipiamur.

10. M. Per compatrinos quid accipimus, quorum mentio facta eſt, & quid illorum officium?

D. In diſpenſatione baptiſmi ex veteri laudatâq; Eccleſiæ conſuetudine ſemper aſsiſtit vir, qui compater vocatur, id eſt, alter Pater, & mulier, quæ vocatur commater, id eſt, altera Mater: Et illi duo, ſiue alter illorum tenent infantulum baptizandum, reſpondentque pro illo, dùm rogat Sacerdos ex infantulo, num baptizari velit? num credat articulos Fidei, & ſimilia? Præterea vbi iam infans adoleuerit, compater, &

reach no do thuota, do fhiór no dho mhnaoi, Baiſte: gigheadh ní cóir dhon mhnaoi Baiſte dho lathair an fhir, na dho tuato dho lathair an chleirig, na dhon chlereach as iſle gradha, do lathair an clerig as aoirde gradha.

9. M. *Cred fá Mbaiſtear na Naoighennain grodh bhertha, ór níl fiós aca cred ghlacaid?*

D. *Ata an Baiſte cho riochtanaſach ſoin, ionmus goibe do gheabhag bàs gan è (no go hairighthe fonn à ghlache) nach bia ar à chumas dul à ſtach à Fhlaitheas Dé. Agus do bhrigh na Naoighennain bhega, go fhoilid ró ſhomharathacha, & nach foil do thuigfint a co, an Baiſte do iarruigh, ar an adhbhar ſoin as vireaſbach à Mbaiſte dho lathair. Agus tar à cheaan nach bionn à fhios aco, cred ghlacaid, ar à ſhon ſon do ní an Eagluis an vireasba ſon do leaſú maile ris na cardeachas Crioſt, fhreagras à bpearſain na Naoighe: & à gabhail ré nais go ccomhlionfadh an ní ghealluid ann ainim, & as leór ſon. Or mar do thuiteamair ſan bpeaca, & an eaſcardeas Dé tré choir Adam, gan fhios dhuinn féin: ar an modh cceanna as leór lé Diá, go ſaorfaoi ſinn (maile ris an mbaiſte & leis an Eagluis) on bpeaca, & go fhilleamaois na ghraſaibh, bioth nach areochamaois no nach tuigimaois é.*

10. M. *Cred chiallaigheas dhuinn na cairdeachas Crioſt, ar labhramair à nois, & cred an oiffig?*

D. *Ag tabhairt an Bhaiſte à mach maille ré ſeanghnathú ſomholtha na Heagluiſe, bí dho lathair fear & bean dangoirthear cairdeachas Crioſt. 1. Aithair & Mathair ele: coinnmhaoid iad ſo à raon, no perſa aco an Naoighe ar feg an Bhaiſtighe, & freagaraid ar ſon na Naoidhe ar fiathfruighe an Tſagairt, an ail leis Baiſte, an ccreideann Artigail an chreidimh, & à ſamhuil ele ſo? Agus ata do fhiachaibh ar na cairdeachaſuibh Crioſt, iar ttiagheacht don leanabh chum aoiſe (ma bhionn à Athair féin & à*

commater

commater obligati sunt, vt curam illius habeant, fideique capita principaliora, & bonos mores doceant, si in eo parentes pueri remissiores fuerint. Denique obseruandum etiam est, quod in baptismo compater ac commater, vti & ille, qui baptizat, cum baptizato, eiusdemque Patre, ac Matre spiritualem cognationem contrahant.

CAP. III.

De Sacramento confirmationis.

1. M. SAtis iam de Baptismo egimus, dic modò de Confirmatione, nempè de secundo Sacramento?

D. Secundum Sacramentum Confirmatio vocatur: quia illius effectus est, hominem confirmare in Fide; vti paulò post dicemus. Vocatur etiam Chrisma, quod Græcum nomen est, vnctionemque significat, quia in hoc Sacramento frons recipientis illud inungitur. Nàm vt in Baptismo aqua baptizandus abluitur, vt nimirum animam à peccati maculâ per Dei gratiam perpurgarem significetur; sic in Chrismate frons inungitur, vt significetur diuinam gratiam animam quoque inungere, huiusque vnctionis virtute adeò illam confirmare atque erigere, vt bellum in dæmones mouere, fidemque Christianam audacter citrà vllum tormentorum metum, aut mortis profiteri possit.

2. M. Quo tempore recipiendum est Sacramentum hoc?

D. Tunc recipiendum est Sacramentum hoc, quando ad vsum rationis peruenit homo, fidemque profiteri incipit, & vt confirmetur, stabiliaturque in gratia, opus habet.

3. M. Vtrum per hoc Sacramentum-

Mhathair falightheach, no neamh dhithelleach no neamh chumasach) à theagasg, & à thabhairt suós san chreideamh & an ndeighbheasuibh. Fa dheirigh, bioth à fhios agad, go fhoil ag an sagart noch Bhaisteas, & ag na cardeachas Crioſt gaol spioradaltha & col ris an leanabh, & ren Athair & ré na Mhathair.

AN III. CAIB.

Ar Shacrament an confirmation. 1. dul falaimh Easbuig.

1. M. *DO labhramair go leòr ar an Mhaiste, labhair à nois ar an 2. Sacrament an confirmation. 1. dul fa laimh Easbuig?*

D. *Goirthar don 2. Sacrament à laidin, confirmatio. 1. dul fé laimh Easbuig: à se sinn daingniughadh, do bhrigh gur ab è à ciffeacht an duine dho dhaingniughad san ccreideamh, fá mar à dearamacid go grod na dhiaigh só. Goirthear dhe chrisina (focal greagach) chialluigheas ola no vnga, ór san Tsacrament só vngthar eadon an tí ghlacas è. Amhail mar nighthear san Mhaiste lé huisge an tí Bhaisteathar, à ciallughadh go nighthear lé grasuibh Dé à anam ò shalachar thruaillighthe na bpeacuidhe as amhlaidh soin vnghthar an teadan san Tsacrament só, da chiallú go nainginithear lé grasuibh Dé an tanam, lé ttugan Dia neart & ealamacht do, chum seasuibh an aghaidh an Diabhuil, & chum creidimh Chriost dadamhail go dana, gan eagala pene na báis dha chruaghaluibhe.*

2. *Ca trath as cóir an Sacrament só dho ghlacadh?*

D. *A se trath as ionghlacaigthe è, an tan thiocfas duine chum resuin & theonsgnas an creideamh do adamhail, & bhios à riochtanas à neartuighethe, à ngrasaibh Dé*

3. M. *An oibrighean an Tsacrament só an*

Confirmationis operatur alium effectum in animâ?

D. Relinquit etiam fixum, impressumque in animâ signum seu characterem, vt in Baptismo, qui eradi nequit, ideoque non nisi semel recipi Sacramentum hoc potest.

4. M. Quid opus est alio signo impresso in animâ, anne sufficit character Baptismi?

D. Non sine causâ, imprimitur secundum hoc signum in animâ, quia per primum solum cognoscitur homo Christianus esse, & de Christi familiâ: at verò per secundum hoc signum, miles Christi esse cognoscitur, ideòque in animâ signum Ducis sui, seu Capitanei portat: vti in vestibus suis mundani milites suorum centurionum gestant insignia. Illi autem qui recepto hoc Sacramento si ad inferos descendunt, maximè confundentur, cò quod quilibet visurus sit tales suâmet professione, ac Sacramento se milites Christi tulisse, & postmodùm adeò fœdè, vt perduelles rebellasse.

5. M. Quis est minister huius Sacramẽti?

D. Solus Episcopus.

6. M. Sunt ne necessarij compatrini in hoc Sacramento?

D. Necessarij quidem sunt: tamen debent compatrini Christiani esse, & confirmati, nam aliter non erunt compatrini. Aduerte etiam quod contrahunt affinitatem spiritualem in hoc Sacramento, & est impedimentum contrahendi matrimonium, vt in Baptismo.

CAP. IV.

De Sacramento Pœnitentiæ.

1. M. SEquitur nunc tertiũ Sacramentum, quod Pœnitentia vocatur, dic modò quid sit, & ad quid præstat?

confirmacion aon effecht ele ſan anam?

D. *Cibrig, ór buailthear léis an Sacrament ſó ſeala no combartha ſpioradaltha ar an anam doſgartha réis choithe, amhail ſan Mbaiſte, ór ſoin an chúis nach féidir an Tſacrament ſó dho glaca fá dhó.*

4. M. *Cred è riochtanas an anama ré ſeála ele do bhuala air, nach ar leór do ſeála an Bhaiſtidh*

D. *Nígan chúis buailthear an 2. ſeála ſó ar an anam: ór léis an .1. ſheala aitheantar gúr Crioſtuidhe amhain an duine, & gúr do mhointir Crioſt è: gigheadh léis an 2. ſeála ſó, aitheantar è mar ſhoighdúir do Chrioſt, aga fhoil combártha à chaptaoin an anam: mar bhios ag Soighduribh Saoghaltha combartha a ccaptaoin ar an eadach. Agus an droung tar eis an Tſacrament ſó dho ghlaca ma theidgo Hiffrionn, líd cúthuil, maghanta, lán do mhicheata ortha féin do bhrigh go mo follas do gach aon go ttugadar an droung ſon à moide, & à ngelladh bheith na ſoighdiuribh diſle ag Crioſt & na dheaidh ſoin go ndeachadar à ttraotureacht an aghaidh go ró thruallighthe claighreachúis.* (ment ſó?

5. M. *Cia Turné, no miſtir dileas an Tſacra-*

D. *An Teaſbúg à mhain.*

6. M. *An riochtanas cairdeachas Crioſt chum an Tſacrament ſó?*

D. *As riochtanas go deimhin: gigheadh ní folair dhona cairdeachas Crioſt bheith na Crioſtuidhe òthús & dúl fá laimh Eeaſbuig, òr gan ſoin ní bhiaidna ccairdeachas Crioſt tuig mar an cceanna go geangaltar & go nglacthar ſan Tſacrament ſó gaoel & col ſpioradaltha, amhuil ſon Mbaiſte.*

AN IV. CAIB.

Ar Shacrament na Haithrighe.

1. M. *ATa chugain à nois an treas Sacrament da ngoirthear an Aithrighe; foillſig à nois cred è, & cred da fhoghnann?*

D. Pœni-

D. Pœnitentia præstat ad peccatorum remissionem obtinendam, quæ homo commisit post Baptismum, & ad redeundum in gratiam, & Dei amicitiam. Vnde Pœnitentia tria significat. *Primò*, significat certã aliquã virtutẽ, per quam homo dolet de peccatis suis, & contrarium vitium Impœnitentia vocatur, cùm de peccato dolere non vult, sed in eo perseuerare. *Secundò*, Pœnitentiam vocamus pœnam & afflictionem illam, quam homo, vt Deo pro peccatis admissis satisfaciat, in se suscipit: Et sic dicimus facere aliquem magnam pœnitentiam, si multis se ieiunijs & asperitatibus exerceat. *Tertiò*, Pœnitentia Sacramentum à Christo institutum significat, per quod illorum peccata remittuntur, qui post Baptismum gratiam diuinam perdiderunt, attamen dolent de paccatis suis, & ad gratiam eius redire desiderant. Itaque vt dictum est, Dominus Deus noster hoc Sacramentum instituit, qui veluti pater sapiẽtissimus & prudentissimus expertissimusq; medicus; medicinã, ante infirmitatem, auxilium & adiutoriũ ante damnum, procurauit.

2. M. Qualem medicinam, pœnitentia applicat homini, aut quid illi prodest?

D. Nullum phormacum seu medicinam sic prodest corpori humano, aut illi iunctior, quàm animæ Pœnitentia: estq; medicina communis aduersus omnes animæ infirmitates.

3. M. Vtrum institutio huius Sacramenti, aliquis labor ac dolor Christo Domino constituit?

D. Care quidem Domino nostro hoc commune auxilium, instituere stetit, ad omnes animæ infirmitates curandas; nam per 33. annos summos perferendo

D. As maith an Aithrigh chum maithfeachuis do fhaghail an sna peacuibh do rinne duine iar Mbaiste, & chum fillthe ar ghrasaibh & ar chairdeas Dé. Cialluig an Aithrigh trí nithe. An 1. ní, *cialluigh si subhailche dhairighthe, lè mbiònn dolàs ar dhuine trina pheacuibh, & as Neamhairtheachas goirthear dõ dualche ata na haghaidh, ionann soin & gan doligheas do bheith ar dhuine, acht comhnuigh & dúl ar aghaidh na pheacaidh.* An 2. ní, *goireamaoid Aithrighe dhon phèin & don ghortú ghabàs duine air féin ag tabhairt sasuighthe dho Dia san olc do rinne an aghaidh: & soin an chúis na nabramaoid go ndein duine Aithrighe mhòr, an tan do ní iomad troisge, & ceasta ele.* An 3. ní, *cialluigh an Aithrigh Sacrament do thionsgain Chriost chum na bpeacuidhe do mhaitheamh don drouing do chaill grasa Dé tar eis à mbaistethe, & ar ambionn dolas trè na bpeacuidhibh, & bbios fonnamhar ar fille aris ar na grasaibh. Ar an adhhhar soin (mar do reamhradh) do thionsgain ar Ttighearna Dia an Sacrament so amhuil Athair & Liaig rò thuigseanach, rò crionna, do sholather sé an leigheas roimh an easlainte, an chobhair & an fortacht roimh an ndioghbhail.*

2. M. Cred an leigeas no an mhaith do ní an Aithrighe dhon duine?

D. Nil ar bioth leigheas as foisge na as tarabhuidh don chorp dhaonna, na mar ata an Aithrigh dhon anam, & as leigheas comhchoiteann í an aghaidh an vile eagruas an anama.

3. M. Ar chosain tionsgna an Tsacrament só duó na saothar ar bioth do Criost ar Ttighearna?

D. As ró dháor do chosain dar Ttighearna an fortacht comhchotian so do thionsgna, chum leighis an vile Easlainte an anama; lé hiomad Saothair à phearsan féin ar feg 33. dho bhliogh-

 labores

labores in suâ personâ præcepitque omnibus in vniuerso orbe ægrotantibus, vt ad suam sanctam Ecclesiam conuenirent ad ipsorum infirmitates curandas.

4. M. Offenditúrne Dominus noster, co quod ad Ecclesiam non accedant, vt ab infirmitatibus curentur?

D. Multum quidem offenditur, quia summos labores, graues molestias, & incommoda multa, passus est, vt hanc medicinam institueret, grauiter, molestèque fert, cùm videt tot homines infirmitatibus plenos, vulneribus acerbissimis, turpissimisque peccatorum laborantes; & procrastinando hoc medicamentum accipere, ait enim Propheta in personâ Christi: *Ego dixi in vacuum laborauí, sine causa & vane fortitudinem meam consumpsi*, Isaiæ 49. Nam frustra hoc remedium inuentum est pro ijs qui non recipiunt, aut certè malè recipiunt. Vindicabo ergò me, & sinam illos ægritudine morbisq; consumi, quandoquidem medicamine facili & promptissimo vti nolunt.

5. M. Quænam opera ardua & labores passus est Iesus ChristusDominus noster in inuentione huius medicinæ?

D. Primo descendit de Cælo in Beatæ Mariæ Virginis vterum, assumens humanam naturam, qua in terrâ versabatur in assiduis laboribus, & contemptu, varijs crumnis & calamitatibus, denique crudelissimam passionem, ac amarissimam mortem pro peccatis generis humani subiens.

6. M. Ergò magnum est pœnitentiæ præmium?

D. Magnum quidem: nam Pœnitentia est fons (à Christo Domino suo sanguine præparatum & adornatum) quo

nuibh, & tug fogra dona huile eagruaibhibh ar feg an Tseghail, tiacht da Naomh Eagluis féin do ghlaca an leighis soin.

4. *An ngoilleann air ar Ttighearna gan na duoine dho theacht don Eagluis à ghlaca an leighis só?*

D. *As ró mhór ghoilleas son air, do bhrigh gur sholaing an iomad vilc, duaidhe, & saothair ag soláthar an leighis só & gabhaig chuige na tharcuisne na duoine dho fhaicsin lán do easláintibh, & do chreachtuibh ró nimhneacha, graneambla na bpeacuidhe, & iad ag eiteach & à cur ar cairde, an leigheas so do ghlaca do ghebhadaois an aisge, & taireacear dhaibh chum à slanuighthe. As vime sin à dir an Fáigh à bpearsain Chriost:* A dubhartsa gur dhiomhaoin do shahorthuigheas, gan chúis&as diomhaoinneach do chaitheas mo neart. *Or as diomhaoin soláthar an leghis só don drouing nach glacan è, no ghlacas è go neamhcheart. Agus dioghaltha misi soin ortha, & foineochad à ccaithamh à mach lé easlaintibh, & lé eagruasaibh, ar son gan an leigheas ata ollamh & furas do ghlacadh.*

5. M. *Cred an dua no an saothar do fhoiling Iosa Chriost ar Ttighearna à salathar an leighis só?*

D. *Ar tús do thurling sé ò Neamh à mbroinn na Hoighe à glaca cholla daona vime ann à raibh ar an ttalamh, lè iomad duadha & annródh, neamhcheana, & tarcaisne, & fa dheiridh ag fulang Páise & báis chruadhaluigh, sheiribh, dholasuigh trè pheacuibh an chine dhaonna.*

6. M. *Da bhrighe soin as mór luoaigheacht na Haithrighe?*

D. *As mór go deimhin, ór as tobar an Aithrigh no loch, do ollamh Crioſt lè an fhuil, ionnus go nighthuigh & go nglanfuigh an salachair &*

ánímæ maculæ abluuntur, & à peccatis purgantur, vt ait Ioannes in Apoc. 1. *Dilexit nos, & lauit nos à peccatis noſtris in ſanguine ſuo.* Et rurſus per Prophetam: *Erit fons patens in domo Dauid, & omnibus habitantibus Ieruſalem in ablutionem peccatoris & menſtruatæ.* Zac. 13. *Pœnitentia eſt arca*, quâ omnes Chriſti theſauri & diuitiæ continentur, ac demùm redemptio quâ redempti ſumus. *Pœnitentia eſt conclaue*, in quo anima pulcherrimis veſtibus, corruſcantibuſque gemmis virtutum, gratijs ac donis adornatur, qui dignè hoc Sacramentum ſumit, Chriſtum ſe induit, vt ait Propheta in perſonâ Chriſti: *Induite vos omnibus meis meritis, quia omnibus his veluti ornamento veſtieris, & circumdabis tibi eos quaſi ſponſa.* Iſaiæ 49. Pœnitentia eſt lauacrum ſeu baptiſmus valdè laborioſum cum lachrimarum effuſione.

7. M. Quid prodeſt adimplere Pœnitentiam?

D. Plus ſatisfacit & valet pœnitentiam voluntariam adimplere, quàm maximas Purgatorij pœnas ſubire.

8. M. In quo principaliter hoc Sacramentum pœnitentiæ conſiſtit?

D. In duobus, videlicèt confeſsione peccatoris & abſolutione Sacerdotis. Chriſtus enim ſuper peccata à ſuſcepto Baptiſmo commiſſa Iudices conſtituit Sacerdotes, vultúque ſuo loco auctoritatem remittendi peccata habere, ita tamen, vt ea confiteatur peccator, & vti conuenit, diſponatur. In illo ergò Sacramentum hoc conſiſtit, vt quemadmodum exterius peccata Peccator confitetur, & Sacerdos exterius abſolutio-

caodh an anama go hiomhlánn mar à deir Eoin: Do ghraidh Crioſt, & do nig ſinn ò nar pbeacuibh lé an fhuil féin. *Agus fós mar à deir an Faigh:* Biaigh à tteach Dhaui. 1. ſan Eagluis tobar oſcuilthe, don vile dhuine: lé na mean è féin do nigh & do ghlana on vile shalachar & ſmal na bpeacuidhe da ghraneamhlacht bhiaid. *Fòs a ſi an Aithrigh.* An tarag *no an* cothra, *in ar chuir Crioſt à ttaiſge iomaláinn aſtoir, ionomhais, & à ſhaoibrais, & fa dheire an diolaigheacht lè nar fhoaſcail ſinne. Farris ſoin à ſi an Aithrighe cheanna.* Soimra ſeád *Chrioſt, na ſgeamhaighean & na ndeimhaiſighean an tanam lè hiorra na ngrás. An tí ghlacas an Sacrament ſó na Haithrigh mar as cóir, cuirig ſe Crioſt mar eadach vime, fa mar à deir an Faigh à bpearſain Chrioſt:* Gabhuig vmoibh ma luadheacht ſa mar eadach, corig & deaſúig ſibh féin léo gó Sciamhach, deaghmhaſeach amhuil maighdean og à dúl dha poſa. *Fà dheirigh as Baiſte ró thaorthach an Aithrighe do nithear lè fothracan deór.*

7. M. *Cred an tarabha do ni an breaitheamhnaſarthrighe do chomhlionagh?*

D. *As mo dho ſhaſugh an breitheamhnaſaithrighe toiltenach do chomhlionadh, na an iomad do phiantuibh ró throma, ró gheara, do fholang à Bpuragadúir.*

8. M. *Cred na ſeaſughean Sacrament na Haitrighe go prinſipaltha?*

D. *An da ní. 1. an adamháil an pheacuigh, & an abſoloid an Tſagairt. Or do rinne Crioſt breitheamhain dona ſagartuibh ar na peacuibh do nithear tar eis an Bhaiſte, & à ſi à thoil an ionad fein vdaràs do bheith aco chum à maithte ar choingheall gondeana an peacach à fhoiſidin go hiomhlan, & go mbia ollamh mar as iomchuibhuigh. Mar ſoin as air ſheaſuigheas an Socrament ſo an peacach do adamhail, & do ghearcan à pheacuidhe go hiomlàn léis, an*

nem

nem pronuntiat: Sic quoque interius Deus mediantibus illis Sacerdotis verbis, à nodo peccati animam illam soluat, quo alligata erat, eique gratiam suam communicet, & ab obligatione inferni, in quam præcipitanda erat, liberet.

9. M. In quot partes hoc Sacramentum Pœnitentiæ diuiditur?

D. Diuiditur in tres partes, nimirum, in Contritionem, Confessionem, & Satisfactionem.

CAP. V.

De primâ parte Pœnitentiæ, quæ est Contritio.

1. M. NVnc sermonem de Contritione instituc, & primo dic quid sit Contritio?

D. Contritio est res nobilissima, & prætiosissima, quam qui verè obtinebit (quamuis grauissima quæquè peccata commiserit) eorum tamen veniam ac remissionem consequetur, eiusque anima in Dei gratiam & amicitiam redibit, & insuper Spiritus sancti donis, gratijs, & virtutibus, quas antèà perdidit ornabitur; & si absque confessione moriatur, salutem animæ, & æternam gloriam consequetur.

2. M. Dicat planius, & clarius quid sit contritio, & quæ requiruntur, vt sit certa & vera?

D. Est maximus dolor animæ, ex horrore ob comissa peccata contrà Dei leges, cum firmo proposito, ea nunquam deinceps comitendi, satisfaciendi, vt poterit, firmâ fide, & spe, veniam obtinendi; & habere firmiter hanc fidem, & spem in Domino nostro Iesu Christo:

Foillsudh ar an Tteag. Crioſt.

ndoligheas ndireach, do lathair an Tſagairt ga foirimelach, & an ſagart do thabhairt abſolaide dho go foirimealach: as ambluig ſoin Dia go foileatheach, do fhaicſeanach, maile ré briarthuib an Tſagairt ſgaoilig do anam an pheacuig, ſnaighim na pheacuidhe lé raibh ceanguilthe, & fillig air à ghraſa fein, & ſaoruigh è on volach tróm dho bhí air. 1. dul go Hiffrionn.

9. M. *Ca mheid cuid na roenthear an Sacramaint ſo na Haighthrighe?*

D. *Rointear an Sacrament ſó à 3. cotchuibh mar ata combhrughcroidhe, faoiſidin bheoil, & lcórghniomh.*

AN V. CAIB.

Ar an 1. chuid don Aithrighe .i. an combhrughadhcroidhe.

1. M. *TIonſgain à nois tracht ar an ccombrúdhcroidhe, & foillſig ar tús cred é?*

D. *As ní ró vósul an combrudhcroighe, & goibé ag ambia go firineach (bioth go ndearnaidh na peacuidh as mò as féidir do fhaghail) do gheabha maithfeachas ionta; & fillfigh à anam à ccairdeas, & à ngraſuibh Dé: fillfear fós air na ſubhailchi, na Tabhartais, & graſa an Spioraid Naoimh do chaill ſe, & bioth go fhuigheadh bás oban gan faoiſidin, gan amhras do gheabha ſlanite anama, & beatha ſhiorruighe.*

2. M. *Abair nios foillſighthe, & ní ſa ſó léire cred è an combrughcroighe, & cred na nithe iarratar chum à bheith dearabha fireneach?*

D. *Siorthar róthuirſe & rèdholighas anama & intinne lè hiomad graiue trí na peacuibh do roinne an aghaidh dlighe Dè, lè hintínne ſheaſabhach gan à ndeanamh choighthe ris, & leòirghniomh dho dheanamh do reir à chumais, & lè creideamh & lè dochas maiſeachas do fhaghail ionta, & an creideamh & an dochos ſe dho bheith an Ioſa Crioſt ar Ttighearna, ag*

confitendo

confitendo peccata ſua, nam aliter Deo placere nequit.

3. M. In quo conſiſtit radix ſeu fundamentum Contritionis?

D. In dilectione Dei ſuper omnia, cum alijs tribus actibus valdè requiſitis.

4. M. Oſtende primum actum?

D. Primus actus eſt dolor ſuper omnes dolores, propter offenſam diuinæ Majeſtatis, quoniam eſt qui eſt, dignus enim eſt, vt ab omnibus ametur, honoretur, & colatur ſuper omnia.

5. M. Quo pacto iſte dolor augetur, & coroboratur in animâ hominis?

D. Intelligendo & conſiderando magnitudinem boni amiſsi per quoduis peccatum mortale, quantumuis leue: nempè gratia & amicitia Dei, quæ longè cætera omnia bona excedit.

6. M. Commoueri igitùr vehementer debemus, & magno dolore affici, ob tanti boni amiſsionem?

D. Verum eſt, nam carentia ac amiſsio huius boni, vehementior ac grauior multò eſt, & debet eſſe, quàm carentia & amiſsio omnium bonorum mundanorũ, vt ſunt diuitiæ, honor, ſanitas, vita, &c.

7. M. Agnoſciſne aliquid aliud quod te ad maiorem dolorem excitare queat, ſeu vehementius commouere?

D. Agnoſco quidem conſiderationem mali ac damni, per vnum ſolum peccatum mortale nobis illati, quo ita mordicus nos ligat, vt inimicos Dei nos reddat, & ſatanæ mancipia, viles, abominabiles, ad inſtar damonum, & ad infernum perpetuò condemnatos. Ecce mala quæ maiora ſunt, quam cætera omnia damna, aut huius mundi tormenta & cruces? & ſi ob vnum peccatum mortale, tot malis & maledictioni-

admhail na bpeacuidh; ór ní féidir Dia dho bhiagheachaſú ar aon mhodh ele.

3. M. Cred an ní na fhoil preamh & fuainnemeint an chombrudhchroighe?

D. An gradh Dé ós cionn an vile nihe, lé trí gniomharthuibh ele ró vreaſbacha?

4. M. Teiſbeán an cead ghniomh dhiobh?

D. A ſedh as 1. ghniomh ann doilgheas ós cionn an vile dholigheas, trè fherig do chur ar Mhordhacht Dé, ar ſon gur aó è, è féin, ór as fiú è à onoraghadh, à ghradh & adhra tar an vile ní.

5. M. Cionnus mheduighthear & neartuighthear an dólás ſo an anam an duine.

D. Ag tuigſin & ag meas méid na maitheſa chailthear lè gach aon pheca mharabhtheach dha luighead .1. graſa & cairdeas Dé; an mhaith as mó ná na vile mhaitheaſa ele?

6. M. As cóir dhuinn da bhrigh ſoin, à ghuilleamhain orainn gó ró mhór lè dólás & lè tuirſe cailleamhain à cho mòr ſon do mhaith?

D. As fiòr gúr cora dhuinn ſon do ghoilleamhain orainn ní as diachrúighe, & ní as doiligheaſuidh, na cailleamhain na huile mhaitheaſa ſaoghaitha go hiomalán mar ata ſaoibhreas, onoir, ſlainte, beatha &c.

7. M. An eolach dhait ní ar bioth ele lè na mò do fhèidir do ghioſú & do chorúgh chum an doighlis ſo ní ſo neartmhuire.

D. As eolach go deimhin, mar ata ſmuaineadh meidan vile & na dioghbhala thuiteas orainn, tré aon Pheaca amhain mharabhthach dho dheanamh, cheanglas ſinn cho docht ſon, go ndein dinn eaſcairde Dé, bith ſherebhiſig don Diabhal grama, adhſhuamhthar, mar na Deamhnuibh, damanta an Iſrionn do ſhiór. Ag ſoin na huile as mò na an vile dhamain, dioghbhail, gortú, & ceaſa ele an Domhain ſó go hiomlán? & má thuiteann orainn an viread ſon do inneachan trè aon pheaca amhain marabhthach, créd do dha-

bus affligimur, quid faciemus, qui tot peccata quotidie comittimus.

8. M. Quid est secundus actus seu effectus Contritionis?

D. Secundus actus seu effectus Contritionis est habere firmum & constantem propositum nunquam amplius peccandi, aut amore vllius quantumuis magni boni, quod peccando te putares assecuturum, aut timore alicuius mali, quod non peccando tibi euenturum, pertimesceres. Bonum enim quod perditur peccando, maius est omnibus bonis, quæ quis assequi posset peccando, & mala per peccatum illata, grauiora sunt omnibus malis, aut damnis, quæ excogitari possunt.

9. M. In generali hoc proposito non peccandi, quodnam propsitum particulare debet includi?

D. Propositum particulare est intentio restituendi, si ad restitutionem sit obligatio, vt sic, ea quæ tenemur, tùm ex parte legis diuinæ, tùm officij quod profitemur plenè pro facultate adimpleamus. Item propositum sacramentaliter consitendi tempore ab Ecclesiâ constituto, & in periculo mortis, nec non ante Eucharistiæ sumptionem. Item propositum euitandi omnem peccandi occasionem, ne prouocetur ad iram tàm optimus maximusque Deus, aut nos in eius indignationem incidamus. Item propositum adimplendi pœnitentiam nobis iniunctam, insuper in satisfactionem omnium peccatorum commissorum: vitam nostram, labores, afflictiones, tribulationes, & tentationes omnes, quæ nobis imminent, Deo offeramus.

10. M. Quid est tertius actus Contritionis?

nam leis an iomad do pheacuibh marabhthacha do nimaoid go laetheamhuil.

8. M. *Ciod è an 2. gniomh, no effecht an chombrughchroidhe?*

D. *Ase as 2. gniomh ann, intinn dhaingean, dhiongamhaltha do bheithh aige gan Peacughád choiche à ris, do ghradh maitheasa dha mhead do shaoilfeadh do fhághail da chionn; no ao Eagla vilc ar bith budh bhaoghalach lèis da theacht air trè gan à dheanamh; òr an mhaith chailltheir an ndioghaltas an pheacuidh dho dheanamh, as ro mhò i, na an vile mhaith [illegible] duine dho fhághail trè pheacúgh, mar an cceanna, na huilc do bheir an peaca leis, as truime, dhioghmhaluigh iad na no huile vilc, dioghultais, & vrachòid as feidir dho mheas, na dho smuaineamh.*

9. M. *An sa rún chomhchoiteann só gan peaca dho dheanamh ciodh an rún specicialtha foileathach as còir do thuigsin ann?*

D. *A Sedh as rún foeletheach speciealtha ann, inntinn leoir ghnimh, ma ata do fhiachuidh, ionnus mar soin go ccomhlionfamaois na nithe, ata do volach orainn ma raonn do thaoibh dhlighe Dè, & ar noiffige, no an churaim ata orainn fein do reir ar ccumais & ar ndithchill. A ris rún ar fhaoisidine dho dheanamh mar òrduigheas ar Naomh Mhathair an Eagluis, son aimsir fhogras è, & fòs an aimsir an Bháis, & ria chumaoine dho ghlaca. Fòs rún, & intinn do bheith aige an vile chùis & shiocair pheaca dho sheachna, chum gan fearag do chur ar à cho maith soin do Dhia, na à oirbhire dho thuilleabh. Fa riú son, rún do bheith aguinn an breitheamh. ausaithrighe churthar orainn do chomhlionadh. Fa dheirigh, mar shasughadh ann sna peacuidh. ibh do rinnemair, ar meatha, ar nduadha, & ar saothar, à cceann gach triobloide, gach buaidheartha & cathuighthe ele da tticfa oraiñ do offrail do Dhia.*

10. M. *Ciod è an 3. gniomh dhon chombrughcroidhe?*

D. Tertius

D. Tertius actus est, petere gratiam à Deo, cum spe plenâ remissionis peccatorum, vt se emendet & perseueret in bono vsque ad mortem. Hæc petitio & spes, in infinitâ misericordiâ & bonitate Dei, & in meritis præciosissimi sanguinis, passionis ac mortis Iesu Christi Domini nostri, debet consistere.

11. M. Quia tam benè Contritionem intelligis, gratum nobis erit, vt eam per modum orationis explices, vt ita laici & idiotæ eam melius intelligant.

D. Libenter id faciam, ita se habet:

Oratio actus Contritionis.

(a) Actus fidei.
(b) Actus amoris.
(c) Actus doloris de præterito.
(d) Quadruplex propositum de futuro.
(e) Ad pœnam temporalem de peccatis debitam pœnitentiam pœnitus in hâc vitâ dolendâ.
(f) Petitio, ac spes veniæ, emendationis & perseuerantiæ.

DOmine (a) *mi Iesu Christe, Deus & homo verus* (b) *Creator & Redemptor meus, quoniam es qui es, & quia amo te super omnia* (c) *pœnitet me ex toto corde, quod te vnquam offenderim (& doleo quod non me pœniteat sicuti debeo) &* (d) *propono firmiter nunquam amplius peccare, & omnes peccandi occasiones euitare; confiteri, & implere pœnitentiam, quæ mihi iniuncta fuerit, satisfacere & restituere siquid debeo, & amore tui condono omnibus meis contrarijs,* (e) *omnia opera mea, afflictiones, ac labores, ac totam vitam meam offero tibi in satisfactionem peccatorum meorum omnium, &* (f) *quemadmodum supplici ter à te peto, sic confido in tuâ bonitate ac misericordiâ infinitâ quod ea meritò tui præciosissimi sanguinis, sacratissimæq; Passionis & Mortis mihi sis remissurus, & gratiam largiturus ad me emendandum, & ad perseuerandum vsque ad mortem, Amen.*

D. *A ſedh as 3. gniomh ann, impidhe do chur ar Dhia à ghráſa dho dhorta orainn, lé dòchas maithfeachúis do fhághail inar bpheacuibh, chum ſinn féin do leaſú, & chum bheith ſeaſmhach go bás, ſan maith; an achuinghidh, & an dóchas ſó, as à mhaith, & à mhór Throcaire Dé, & à luaidheacht fola ró váſle, páiſe, & Báis ar Ttigherna Ioſa Criost preamhúighthear iad.*

11. M. *O thuigeas tú an combrughcroidhe cho maith ſoin, bú mhaith liom go fhoillſighthea è, ar modh vnuighthe, iomus go mo feárdi bhias, ſé ar eolas ag na tuotuibh & ag na duoine ſimplidhe?*

D. *Do dheanſon lé deahh thoil mar ſó:*

(a) *Gniomh an chreidimh.*
(b) *Gniomh an ghradh.*
(c) *Gniomh andoláis tré ná curtha do chuaig shórt.*
(d) 4. *Gniomh fá chuiñe ná haimſire thiocfas.*
(e) *Gniomh doláis & pene tré an ſmacht dlighthear ar ſon ná bpeacuidh do nithar ſan mbeathaſó.*
(f) *A cuinghe & dochas, leaſuighthe & ſeaſuibh.*

Ortha an chombrudhchroidh.

A Thighearna (a) Ioſa Chrioſt à Dhiá, & à dhuine fhirinnig, (b) á Chruthtuighthóir, & à Fhuoſgulthoir, ár ſon gur tú thú féin, & go ngraidhim thú ós cionn na nuile nì, (c) As ró dhiachrrach liomh ó iochtar mó chroidhé, ní àr bioth dho dheanamh ad taghaidh na fearág do chur ort (& as doligh liom gan an diachuir ſó dho bheith oram amhuil mar dhlighim) & (d) cuirim reomham gó ró ſheaſamhach gan peacugh choithe à ris, & mo ſheachana ar an vile chúis pheacaidh, mo fhaoiſidin do dheanamh, & an breitheamhnus aithrighe chuirfighear orom dho chomhall aiſeag, & leórghniomh dho dheanamh ma tà aon ní oram. (e) Ar ſon do ghradh maith im do gach naon dha ndearna eagoir orom, & offraluim dhuit mo bheatha, mo oibreacha & mó ſhaothar mar léorghniomh, an mo pheacuibh, & (f) mar achuinghim mort, as amhlaidh ata mó dhochas an do mhor mhaitheas, & an do mhor Throcaire gan Chrith, go maithfir dhamh iad, maile re luaidheacht tfola ró voiſle & do phaiſe, & do Bháis ró neamhtha, go ttiubhra tú dhamh gráſa chum mo lealuighthe, & chũ bheith ſeaſmhach go ttige an Bás. Biodh marſoin

12. M. O Domine Deus Omnipotens, quàm diuina, & cælestis est hæc oratio, & doctrina excellentissima. Dic mihi quando hic actus præciosissimus elicendus & dicendus est?

D. Semper & præcipuè quotiescumque quis in peccato mortali incidit, ne mors eum dormientem opprimat in illo peccato, sicque in inferno damnetur, & expedit ad minimum hunc actum bis in die, scilicèt, mane surgendo & nocte cubando, facere, ne salus animæ periclitetur.

CAP. VI.

De secundâ parte Pœnitentiæ, quæ confessio nuncupatur.

1. M. OPtimè explicasti Contritionem. Modò dic quid sit confessio?

D. Confessio est actus extrinsecus, quo homo de peccatis coràm Iudice spirituali, accusans se, nempè, coràm Sacerdote confessario approbato ab ordinario.

2. M. Quomodo confessio sit facienda?

D. Confitendo omnia peccata à Baptismo integrè, commissa & secretè Sacerdoti confessario, cum maximo dolore, quod ea commiserit, Deum offenderit, & beneficium absolutionis à Sacerdote obtinendo, pœnitentiam impositam adimplendo, cum intentione ea iterum non committendi, & satisfaciendi quam primum poterit.

3. M. Quid debet peccator facere, vt veniam peccatorum obtineat, virtute huius Sacramenti?

D. Peccator debet quatuor facere, vt

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12. M. *A Thighearna Dia vileachomhachtuig ciodh é Diadhacht na Hurnuighthe & an teaguisg ró vosail só. Innis damh ca trath as indeanta & as iomraidhete dhuin an vrnuighthe só?*

D. *Do shiór, & go harighthe gach váir areochas neach é féin ag tuitim à bpeaca Mharabh, do cagala go mbearag an bás air na chollagh san bpeaca son, & go ndamanontui do shiòr an Iosfiomè, & as iomchuibhe an gniom só dho dheanamh fá dho san laò, ar, maidin ag eirghe, & sa nuiche ria ndul do cholladh. Chum gan bheith à ccomtubhairt à shlanuighthe.*

AN VI. CAIB.

Ar an 2. cuid don Aitrighe dha ngoirthar an Fhaoisidin.

1. M. AS rò mhaith do fhoillsighis an combrughcroidhe, innis damh à nois cred an ní í an Fhaoisidin?

D. *A sedh as faoisidin ann gniomh foiriomelach lè an admhuiann an duine à pheacuidhe go foilightheach do lathair bhreitheimh spioradaltha. 1. sagart aga mbia cead faoisedenach do aoicsdeacht ag deanamh gerain air féin na ttaoibh.*

2. M. *Cionnus as còir an shaoisidin do dheanamh?*

D. *Duine do innisin na bpeacuidhe do rinne sé go foilightheach, maile ré doilgheas rò mhòr do bheith air tré na ndeanamh, & diomdha Dé ar Tighearna do thuilleamh, ag sághail absoloide on Tsagart, ag coimhliona à bhreitheamhnuis ai thrighe lé intinn gan na peacuidhe ceanna dho dheanamh choidhche à ris, & lé rún leorghniomh dho dheanamh san luas na féidir leis.*

3. M. *Ciodh as indeanta dhon pheacach chum maithfeachuis do shaghail ann à pheacuidhibh, maile rè subhailche & brigh an Tsacrament só*

D. *Ataid 4. nithe do shiachuibh air do dhea-*

confeſsio ſit perfecta & digna. *Primò*, examinare diligenter conſcientiam, inquirendo quæ præcepta violauerit, quæ bona opera omiſerit, quæ peccata mortalia admiſerit, cogitatione, verbo, & opere. *Secundò*, vehementer dolere quod diuinam Majeſtatem offenderit, vt latius (capite antecedenti) explicatur de Contritione. *Tertiò*, peccata integrè Patri confeſſario confiteri, nullum peccatum occultando, ſed ea intelligibiliter, apertè, diſtinctè, & ſine aliquâ deuiatione aut excuſatione, excuſando. *Quartum eſt*, adimplere pœnitentiam à Sacerdote impoſitam, quam primùm poterit, & in ſtatu gratiæ, nam ſic magis merebitur.

4. M. Si homo, poſt peccatorum ſuorum examinationem, ea Confeſſario confiteatur, ſine intentione emendandi ſe, vtrum obtinebit remiſsionem ſuorum peccatorum à Deo?

D. Equidem non, ſine ſuorum peccatorum dolore, & intentione emendationis.

5. M. Quid illi prodeſt, qui benè, & perfectè confitetur?

D. Multum: nam obtinebit remiſsionem omnium peccatorum ſuorum, & gratiam Dei ad reſiſtendum eis.

6. M. Debetne homo confiteri, quoties in peccatum mortale inciderit, ad remiſsionem obtinendam?

D. Id vtiliſsimum eſt, licèt ſtatim ad id non obligetur (niſi per pœnitentiam aſtrictus ſit à Confeſſario) ſufficit enim tunc elicere actus contritionis, & deindè opportuno tempore confiteri.

7. M. Habes ne aliquam methodum claram ſeu regulam confitendi?

D. Habeo equidem, vt non modò pec-

namh chnm na faiſidine dho bheith diongamhaltha. An 1. ní, *à choinſias do ſgruda go dithchilleach, ag cuárttugh & ag feachain cia na Haitheantha do bhris, cia na deaghoibreacha do leig dhe gan deanamh, cia dona peacuibh marabhthacha dar aontuig, à ſmuaineamh, à mbrethir, no à gniomh.* An 2. ní, *ní folair dho doligheas mòr do bheith air trè diomgha Dè do thuilleamh, mar adubhramair ſan caibidil romhainn.* An 3. ní, *à pheacuidhe go hiomlánn dadamhail da Athair faoiſidineach, gan aon pheaca dhiobh dho cheilt, acht an innisin go ſothuigſe, oſguilte idirdhealuighthe, & gan leithſgeal do ghabhail na dul as à ſlighe an aoin cheim.* An 4. ní, *an breitheamhnus Aithrighe chuireas en Sagart air do choimhlionadh ſan lúas na féidir leis ar ſtaid na ngràs, òr as amhla ſoin as mo aluaidheacht.*

4. M. *Ma dho ní duine tar eis mionachuarttuighthe à pheacuidhe, à fhaoſidin ris an Sagart gan intinn è féin do leàſú, an fhoighe maith feachus ó Dhia?*

D. *Ni fhoigh go deimhin gan dolàs do bheith air ar ſon à pheacuidhe, & intinn è fein do leaſú.*

5. M.. *Cred an tarabha dhon tí do ní à fhoiſidin go maith?*

D. *As mòr ſoin: òr do gheabha maithfeachas an na pheacuibh go hiomlànn & gràſa Dè chum ſeaſaimh na naghaidh.*

6. M. *An fhoil do fhiachuibh ar dhuine à fhaoiſidin do dheanamh gach vàir thuiteas ſe à bpeaca mharabh, chũ maithfeachuis do fhagail?*

D. *As rò tharabhach rè dheanamh ſon, bioth nach ſoil do volach air à dheanamh do lathaim, or as leor an ſon an combrughcroidhe, & à fhoiſidin do dhea neamh an tũ do gheabha vain air, acht mona fhoil do volach air on Athair faoiſidene, à dheanamh ò bhreitheamhnuſaitrighe.*

7. M *An fhoil riaghail ar bioth ſoleir agad chum faoiſideneach dho dheanamh?*

D. *Ata go deimhin, ar tús, gan an peacach*

cator contritione suâ sit contentus, sed etiam se ad Sacerdotis pedes abijciat (vti Magdalena ad Christi pedes abiecit) nec Sacerdotem respiciat, & se muniat signo crucis, maximo autem cum dolore, ac tristitiâ, Deique timore; recitet confessionem generalem in hunc modum: *Ego miser peccator, confiteor Deo omnipotenti, B. Mariæ semper Virgini, B. Michaeli Archangelo, B. Ioanni Baptistæ, SS. Apostolis Petro & Paulo, B. Patricio, & omnibus Sanctis, & tibi Pater quia peccaui nimis cogitatione, verbo, & opere.* Tunc recitet sua peccata hoc modo: Accuso me coràm Deo Omnipotenti, ac vestrâ reuerentiâ, quod non accedo ad hoc Sacramentum pœnitentiæ, cum illâ præparatione conscientiæ, examinatione, & dolore pro meis peccatis sicuti debeo, etiam me accuso propter meam ingratitudinem ergà Deum, ob gratiam ac beneficia in me collata, accuso me etiam quod redij ad committenda innumera peccata, idque (ex meâ malicià & pigritiâ) quæ antea sæpè confessus sum, vt sunt hæc: Hic numerat omnia peccata, quæ meminerit: Discurrendo per decem Præcepta, nempè, quod ex illis aut quoties transgressus est, quæ, etiam peccata mortalia commiserit, nec non peccata in Spiritum sanctum, clamantia in cælum, & quæ opera Misericordiæ neglexerit, &c. vt superius dictum est in capitibus antecedentibus.

Denique me accuso, quod omnino rim vltimam Pœnitentiam mihi impositam, vel non cum debito dolore ac satisfactione illam impleuerim, quodque corpus Domini mei non sumpserim cum debita diligentia, dilectione, ac reuerentia. Quod denique post communio-

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dho bheith ſaſuighthe amhain leis an ccombhrugh croidhe, acht imthiacht roimbe, & à legean ar à ghlunibh à fhiaghnuiſe an Tſagairt (mar do leig Magdalena í féin à fhiagnuiſe Chrioſt, è féin do choiſreaga, tugadh dha aire gan feachaint ar an Sagart, & lé hiomod doiligh, dobroin, & eagla Dé, abradh an fhaoiſidin gheneralthа, mar ſó: Meſe an peacach bocht, admhain do Diá vilechomhachtach, dó Naomh ogh ſhiorruigh Mhuire, do Naomh Micheal Archaingeol, do Naomh Eoin Baiſte, do na Naoimh Apoſtaluibh Peadar & Pól, do Naoimh Phadruig, dona huile Naomhaibh, & duitſe à Athair Spioradaltha, gur pheacuidhcas go ró minic lè ſinuaineabh, lè breithir, & lé gniomh. *Cuireag ſios à pheacuidhe mar ſó: Geranaim mhe fhéin do lathair Dé, & do bhùr lathairſe à Athair Spioradaltha, nach foilem ag tiacht chum an Tſacrament ſó na Haitrighe, leis an ollamhugh, ſgruda, & mionochuarttúdh mo choinnſiais, na leis an ndoligheas, na leis an atuirſe tre am pheacuibh mar bú choir dhamh: mar an cceann na geranàim mhe fhein tré am dho bhuidheachuis do Dhia, ar ſon attug do ghraſuibh & do thioghlaicibh dhamh. Mar an cceanna geranaim mhe fhein gur fhilleas ar an iomad peacaidhe do rinneas roimbe ſó go minic do fhaoiſidin, fá mar ata an peaca ſó, & an peaca ele ſó da nainimniugh. Ann ſó cuireag ſiós go hiomalán gach peaca ar à ccoimhneocha, ag ſiobhal ar na deith Naitheantaibh, cia aca do ſharuigh, & ca mhinaoca, cia dhona peacuibh marabhthacha dar aontuig, no fós na peacuidhe an aghaid an Spioraidh Naoimh, na na peacuidhe ſgreadas ar Dhiá ag iaruig dióghaltaiis, & cia na hoibreacha Trocaireacha do leig dhe da chiónta féin gan deanamh, &c. mar do fhoillſiomair roimbe ſó: à ris geranaim mhé féin nár chomhlionas an breith-*

nem

nem non fouerim conscientiam meam, bonis cogitationibus, & meditationibus: Considerando Dei (quem sumpsi) omnipotentiam, gratias reddendo ob maxima & innumerabilia beneficia, in me indignum, collata; quodque ipsum non rogauerim deuotè, vt à me iram suam auertat; quodque plurima sæpius oblitus fuerim confiteri. *Mea culpa, mea culpa, mea maxima culpa. Ideò præcor B. Mariam semper Virginem, B. Michaëlem Archangelum, B. Ioannem Baptistam, sanctos Apostolos Petrum & Paulum, B. Patricium, omnes Sanctos, & te Pater spiritualis orare pro me (maximo peccatore) ad Dominum Deum nostrum*, vt mihi dignetur elargiri plenariam indulgentiam omnium peccatorum meorum, quæ scio sæpissimè committere, & omittere ignoro, huiusque maximè me pœnitet, & firmiter propono deindè me emendaturum, & euitaturum omnes peccandi occasiones, & nunquam vllum commissurum, ac deniqúe Pœnitentiam quæ mihi iniuncta fuerit impleturum: ideoque Pater spiritualis humiliter à te peto absolutionem.

8. M. Dic mihi quæso, vtrum forma generalis confessionis (sicut Ecclesia docet) debet recitari, præterquam eo tempore quo quis sacramentaliter confiteatur Sacerdoti?

D. Maximè vero scilicet mane surgendo, & nocte cumbendo, & sacrum audiendo, corpus Domini sumendo, cæte-

eamhnusaithrighe do cuireag oram fá dheire, nò nàr choimhlionus è lèis an ndoilgheis, lèis an lèoir ghníomh, & lèis an ndicheall iomchuibhaidh; nàr ghlacas corp mò Thighearna lèis an nduthracht, vruim, ngradh, na lèis an ndicheall iomchuibhe. Fa dheirigh nár choimeadas & nàr chonngluigheas mò choinsiás à ndéaghsmuáintighthibh ag coimhniú ar mhordhacht Dé ar Ttighearna, do ghlacas, & ar à vileachùmhàchtuibh, dà bhuidhe chasú tré an [illegible] fhiù mé. Mar an [illegible] à fhearag [illegible] thabhairt dham [illegible] leabh, & iad so, & [illegible] dhearamad dham go [illegible]

Leám chióntuibh féin, [illegible] féin, leám ró chionta féin. Aran adoh ar soin guighim an Naomh [illegible] Mhuire, Naomh Michael Archaingeol, Naomh Eoin Baiste, na Naoimh Apostail Pedar & Pol, Naomh Phadruig, na huile Naoimh, & tusa à Athair Spioradaltha guidh ar mô shon an (peacach bocht) chum mo Thighearna Dia: *Maitheamhnachas do thabhairt dhamh am peacuidhibh rò mhòra noch as eòl dhamh do dheanamh & nach eol dhamh à ccur dhiom, as rò olc liom son: cuirim reomhan go seasmhach ò só suos mhe fhèin do leasú, & do sheachna ar an vile chùis pheaca, & an breitheamhnasaithrighe chuirfear orom dho choimhlionadh, maile ris soin iarraim ar ghradh do Dhia absolòid ortsa à Athair Spioradaltha.*

8. M. *Innis damh an còir foirim na faoisidineach generaltha (mar theagascas an Eagluis) do radh aoin vair ele acht an trath bhias neach dha fhaoisidin do lathair an Tsagairt go Sacramentaltha?*

D. *As coir go deimhin, ag cirghe ar maidin, ag dùl do cholladh son oighche, ag aoisdeacht*

raque

raque Sacramenta recipiendo.

9. Dic, quem fructum Sacramentum hoc Pœnitentiæ affert secum?

D. Quatuor fructus maximos ex hoc Sacramento percipimus. *Primus*, de quo diximus est, quod Deus peccata commissa post Baptismum remittat, mutetq; æternam pœnam inferni, temporali pœna in vita hac, aut in Puagatorio sustinenda. *Alter est*, quod bona opera facta à nobis in Dei gratia constitutis, & per peccatum deperdita, mediante hoc Sacramento redeant. *Tertius*, quod simus soluti ab *Excommunicationis* vinculo, si fortè eo innexi fuerimus: quoniam scire tua interest, *Excommunicationem* pœnam esse grauissimam, vtpotè, quæ nos orationibus Ecclesiæ destituat, item Sacramentorum vsu, ac conuersatione fidelium, & denique in loco consecrato sepultura. Nunc ergò à pœna adeò terribili per Pœnitentiæ Sacramentum liberamur in vigore auctoritatis eius, quam Cõfessarius ab Episcopo suo, aut Summo Pontifice acceperit: licet etiam illam absolutionem ab *Excommunicatione* extra Sacramentũ, à Prælato habere possimus. *Quartus* & vltimus fructus est, quòd capaces per hoc Sacramentum fiamus thesauri indulgentiarum, quem frequenter Summi Pontifices dispensant.

10. M. Quid est indulgẽtia seu remissio?

D. Indulgentia est liberalitas quædam, qua Deus mediante. Vicario suo erga fideles suos vtitur, dum temporalem illis pœnam indulget, aut totam, aut ex parte, ad quam, siue in hoc mũdo, siue in purgatorio exhauriendã, obligati erãt.

11. M. Quid, vt quis indulgentijs gaudere possit, requiritur?

D. Vt videlicèt homo in gratia Dei sit,

Aiffrinn, ag glaca chuirp an Ttighearna, & roimh na Sacramenibh ele.

9. M. *Ciodh an toradh, & an tarabha dho bheir Sacrament na Haithrige leis.*

D. *Glacamaoid 4. toraidh ró tharabhacha On Tsacrament só na Haithrige.* Ar 1. (*mar do reambradhamair*) *maithean Dia dhuinn na peacuidhe dho nimaoidiar Mhaiſte, & malartuighean Pian ifiorruighe Iffrinn, à bpéin aimseardha ar an saoghal só, nó à Bpurogadoir.* An 2. toradh, *na deagoibreacha do rinneamair à ngrásaibh Dé, & do chailleamair leis an bpeacadh, filltear oraiñ iad go tuilliach mailleris an Sacrament só.* An 3. toradh, *go sgaoilfhear sinn leis an Sacrament só ò choibhreach an* choinneallbhaite, *ma dho bhamair ceangailthe aige: & biodh à fhios agad gur rò mhòr pián an* choinneallbhaighe, *òr bainig dhian cuidiugh vrnuighthe & guidh na Naomh Eaglaiſe, & cumas na Sacramenti do ghlaca, comhluadar naCrioſtuighthe: à nois amh saorthar sinn on phein deacaruig adhfuathmhair soin le Sacrament na Haitrighe, do bhrigh an vgdarais ghlacas an Tathair faoisidineach on Eaſbug no on Phapa; bioth gúr féidir le Prelàta an giól só na* coinneallbhaidhe, *an eagmais Sacrament na faoisidene do sgaoile.* An 4. & an toradh deanach, *go ndein an Sacrament só sinn ollamh dionghmhaltha chum stóir mhaithfeachuis na loghtha; do bheirid na Papuidhe amach go minic do ghlaca.*

10. M. *Cred è logha no maithfeachas?*

D. *Ionann logh, & féile, fairsinge, no libralthecht ghnaithigheas Dia maile ré laimh à Bhicaire féin ar an Talamh dho roinn ar na Crioſtaithibh ag maitheamh dhaibh na peine aimseardha, no choda dhi, dhligheadh siad do tóc ar an saoghal só no à Bpuragodoir.*

11. M. *Cred as riochtanas do dhuine chum an loghtha do fhaghàil?*

D. *Ni fulair an duine dho bheith à ngrasaibh* confi-

confiteaturque, si se peccato nouit obnoxium; item adimpleat omnia, quæ Summus Pontifex in Indulgentiarum promulgatione exigit.

12. M. Quoties ad Sacramenti Pœnitentiæ receptionem obligamur?

D. Sancta Mater Ecclesia cuilibet semel ad minimum in anno confessionem præcipit. Est nihilominus toties alicui confiteri necessarium, quoties Eucharistiam sumere proponit, & conscientiam peccati mortalis habet. Similiter, quando quis in mortis articulo est: aut facinus aliquod aggreditur, cui periculum mortis subest. Præterea & hoc perpendendum est, bonum opus esse frequenter confiteri, & identidem expurgare conscientiam, præsertim, cùm illi, qui rarò confitentur, maxima cum difficultate id benè facere possint. *C. omnis vtriusq; de Pent. & remiss.*

Dé, & à fhaoisidin do dheanamh, ma aridhean è fein à bpeacadh; mar an cceanna ní folair dho gach ní chuireas an Papa sios ag tabhairt an lotha amach do chomhlionagh.

12. M. Ciod amhenecacht ata do shiachuibh orainn Sacrament na Haithrighe do ghlaca?

D. Fograidh ar Naomh Mhathair an Eagluis do gach Criostuighe an Sacrament so do ghlaca (an chuid as lú dhe) váir san mbliaghain. Os à chionn son as riochtanas do à fhaoisidin do dheanamh gach váir as meán leiis comaoine do ghlaca & bhios coinnsias pheaca mhairibh aige. Mar an cceanna, an tan bhiás neach an artigáil bhàis: no an tan chureas roimhe gniomh ar bioth do dheanamh ann ambiag contubhairt báis. Na niagmais soin, as measta dhuinn gur tarabhthach dho dhuine à fhaoisidin dho dheanamh go minic, & à choinsias do ghlana; or an droung nach dein à fhaoisidin, acht go bannamh, as leasc léo & as deacàir dhaibh à dheanamh go mhaith.

CAP. VII.

De Satisfactione, quæ tertia pars est Pœnitentiæ.

1. M. QVid est Satisfactio?

D. Satisfactio est, vt peccator animo faciendi pœnitentiam, voluntarieque acceptandi pænam illam, quam confessarius imposuerit, & quantocius adimplendi accedat. Considerans interim Deum maximam illi gratiam præstare, quod æternam inferni pœnam indulgeat, pœnaque temporali contentus sit, multo vtique quam peccata meruerunt minore.

2. M. Vt melius intelligamus, quæso dic nobis, quid est satisfactio?

D. Satisfactio est solutio Pœnitentialiter facta, in satisfactionem culpa-

AN VII. CAIB.

Ar an 3. cuid don Aithrighe .1. an leoirghniomh.

1. M. CRed as riochtanas chum an leoirghnimh dho dheanamh?

D. Intinn do bheith ag an bpeacach aithrighe do dheanamh, & an bbreitaithridhe chuirtheas an Tatair faoisidene ich air do choimhlionadh san lúas as féidir leis go toileamhuil. Ag smuaoineabh gur mór an fabhar, & an mhaith do ní Dia dho à maithaamh pheine siorraidhe Iffrioñ, & bheith toilthanach ar phein aimsiordha aslú go mór na mar do thoilleador à peeacuidhe.

2. M. Innus go mo feairde theigfeam so, achuinghim ort innis ciodh an ní è an leoirghniomh?

D. Dioluigheacht aithriach do nithar an ioc na ccionta do rinne. Goirthar fós leórghniomh

rum admissarum. Dicitur etiam satisfactio pœnitentia à Sacerdote in confessione imposita.

3. M. Quot modis hæc satisfactio fieri debet?

D. Tribus modis: nempè ieiunio, oratione, & eleëmosyna.

4. M. Ad ieiunium benè instituendum, quid requiritur?

D. Tria requiruntur. *Primo*, semel in die cibum sumere. *Secundo*, eundem cibum circa medium dici sumere, & quo tardius, eo melius. *Tertio deniq*, abstinere à carnibus, ouis, & lacticinijs. Per ieiunium non solum intelligitur abstinentia ciborum; verum etiam omnes aliæ asperitates corporales, seu mortificationes, quæ cilicijs, disciplinis, humicubationibus, peregrinationibus & similibus fiunt.

5. M. Per orationem quid intelligis?

D. Per orationem intelligo omne genus exercitij spiritualis, vt Missam audire, recitare *Officium diuinum*, *Psalmos pœnitentiales*, *Officium defunctorum*, *Pater noster*, *Aue Maria*, & Rosarium B. Virginis *concionem audire*, *doctrinam Christianam addiscere seu docere*, & similia.

6. M. Deniqúe ad eleëmosynam quid requiritur?

D. Ad eleëmosynam non solum auri & argenti donatio, sed etiam quælibet opera Misericordiæ tam corporalia quam spiritualia intelligũtur, *vti cibare esurientem, docere ignorantem, &c.*

7. M. Estne melius satisfacere Deo pro seipso operibus istis, an verò Indulgentiarum se participem reddere?

D. Melius est, hominem satifsacere operibus istis pro se ipso: quia per Indulgentiam solum satisfacit Deo pro

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dhon bhreitheamhnusaithrighe chuereas an Sagart faoisideneach ar neach.

3. M. *Ca mhead modh ar à còir an leòrghniomh so dho dheanamh?*

D. *Ar 3. modh .1. le Troſga, le Hurnuighthe, & le Deirc.*

4. M. *Cred ſhiorthar chum an Troiſge dho bheith còir diongambaltha?*

D *Siorthar 3. coinghiall chum an Troiſge dho dheanamh mar as còir.* An 1. ní, *biadh dho chaitheamh aon váir amhain son lá.* An 2. coingioll, *ſen à ttaca an mheadhoinlae, & ní ſhéil da dheaghnuighe nach feardi.* An 3. coinghioll, *gan feòil, oibhe, na bánbhiadh dho chaitheamh. & leis an ttroſga, (nibe alháin go tuigthear treighnus ó bhia & ó dhigh) acht fós oilirthechus, ſgiurſadha, leine reéin, luigh ar an ttalamh, & à ſamhuil ele.*

5. M. *Cred thuigheas tú maille re Hurnuighthe?*

D. *Tuigim an vile ghne oibre ſpioradaltha, mar ata aiffrionn do eiſdeacht, an* offic chánnonta *do rad, an* Phaidir, *an* Taue Maria, *an* Tſalthair Mhuire, *na* Sailim aithrighe, offig na marabh, ſeanamaoir, *an* Teagaſc Crioſtuighe, *do theagaſg, no do ſhoghlaim &c.*

6. M. *Fa dheire cred ſhiorthar chum na Deirca do dheanamh?*

D. *Ní tabhartas airigid, na óir amhain tuigthear maille ris an Ndeirc acht fós, gach obair ele Throcaire chorpordha & ſpioradaltha, mar ata* biadh do thabhairt do ocrach, an taineblfnioſach dho theagaſc. &c.

7. M. *An fearr dho neach leoir ghniomh dho dheanamh ré Diá ar à ſhon féin, leis na degoibreachaibh ſo, na maille re cuidiú na loghtha*

D. *As ro fhearr leòrghniomh dho dheanamh leis na deghoibreachaibh ſoin: or leis an logha do bheir ſaſú dho Dhia, ar ſon na peine amhain*

obliga-

obligatione pœnæ quam in purgatorio erat soluturus : at vero istis operibus Deo satisfacit, & æternam simul vitam meretur. Nihilominus omnium optimum est, vt vtriusque homo diligentem curam habeat, nimirum, vt partim pro seipso satisfaciat, quoad fieri poterit, partim vero indulgentiarum se participem reddat.

8. M. Quare anteponis Sacramento sacrosanctæ Eucharistiæ Sacramentum Pœnitentiæ.

D. Quia Christianus debet purus esse, & mundus conscientiâ ad tanti ac talis pignoris sumptionem.

CAP. VIII.

De sacrosancto Sacramento Eucharistiæ.

1. M. QVid appellas Sacramentum Eucharistiæ ?

D. Nomen illud purè græcum est, significatque gratam memoriam, aut gratiarum actionem, quia in illo mysterio memoria fit, ac gratiarum actio de excellētissimo beneficio sanctissimæ Passionis Saluatoris nostri, & simul verum Corpus & Sanguis Domini porrigitur, pro quo perpetuo obligamur Deo gratias agere, & est cibus spiritualis animam alens, vitamq; æternam præbens, & gratiam augens, si Christianus illum dignè sumat.

2. M. In Eucharistiâ quid recipimus, dum communionem sumimus ?

D. Sumimus Dominum nostrum Iesum Christum qui in cælis est.

3. M. Sic Dominus noster Iesus Christus est in hostia consecrata, integrè, simul cum capite suo sanctissimo, ac cæ-

dho bhi do volach air dióc à Bpurogadoir. Gigheadh leis na degoibreachaibh, nihe amhain go tt abhair leoirghniomh vaidh, acht fós maráon ris ſoin tuilligh an bheatha ſhiorruighe. Tar à cheann ſon, à ſe as fearr ré dheanamh, cúrúm gach coda aco dho bheith ar dhuine .i. an leórgh niomh dho dheanamh dha thaoibh fein, do reir à dhithchil : mar an cceanna cuidiúgh an loghtha dho ghlaca.

8. M. *Cred fá ccuireantú Sacrament na Haithrighe roimh Naomh Shacrament na Heucharista .i. chuirp an Tighearna?*

D. *Do bhrigh go ſhoil do ſhiachuibh ar an Ccrioſtúighe bheith glancoinſiaſach Aithrigheach riá nglacadh à cho mórdha ſoin do thabharthas.*

AN VIII. CAIB.

Ar Naomh Shacramēt na Heuchariſtia.

1. M. *CRed da ngoireann tú Sacrament na Heuchariſtia?*

D. *As focul greagach è chiallúigheas cúimhne bhuigheachais no altuighthe ngrás, òr is an ſa miſteri ſo do nithear cuimhne, & berthar buichas re Diá ar ſon tioghlaice oirdheric Naomh Phaiſe an Tſlanathora, & friothalthar & berthar amach corp firinneach & fuil ar Ttighearna, noch aga fhoil do fhiachuibh orainn Diá dho bhuichaſu ar à ſhon do ſhiòr, & as biádh ſpioradalltha è lè mbeathuighthear an tanam, lé fhaeghthar an bheatha ſhiorruidhe & lè mea duighthear na gráſa, ma ghiacan an Crioſtuigh go còir dionghamhaltha é.*

2. M. *Cred ghlacamúid ſan Eucharistia an tan caithemaoid comaoine?*

D. *Glacamaoid ar Ttighearna Ioſa Chriost ata ar Neamh.*

3. M. *Mar ſoin ata ar Ttighearna Ioſa Crioſt ſon Abhlainn Naomhchoiſiricgthe gon à cheann ro Naomhta, & an chuid ele dho gheateris*

teris membris & partibus ſui Corporis ſanctiſsimi?

D. Verum eſt: nam Dominus noſter Ieſus Chriſtus eſt in hoſtia conſecrata ſub ſpeciebus panis & vini, in eadem ſtatura, integritate, gloria & Maieſtate, vt eſt in cælis, & in eodem Sacramento, permanet.

4. M. Cuius authoritate & potentia fit hoc?

D. Authoritate & potentia Domini noſtri Ieſu Chriſti multa miracula operante.

5. M. Quæ & qualia ſunt iſta miracula, quæ Deus facit in hoc Sacramento?

D. Sunt innumerabilia, & ideo modo tantum quatuor tibi explicabo. *Primum eſt*, hoſtia quæ in altari conſpicitur (ante conſecrationem) nihil aliud eſt, quam modica panis particula, ex ſubtiliſsima materia in rotunditatem formata: at vero, quam primum Sacerdos conſecrationis verba profert ſuper hoſtiam in ea inuenitur verum Corpus Domini noſtri Ieſu Chriſti, & quia Corpus viuum eſt, & diuinitati in perſona Filij Dei vnitum, ideò ſimul in corpore ſanguis & anima, ipſaque Diuinitas inuenitur, & ſic totus Chriſtus, Deus & homo in ea exiſtit. Pari modo in calice ante conſecrationem nihil aliud, quam modicum vini eſt, aqua modiſcima permixtum: at vero facta conſecratione, inuenitur in calice verus Sanguis Chriſti: & quia Sanguis extra Corpus non eſt; ideo ſimul in calice cum Sanguine corpus, & anima, ipſaque Chriſti diuinitas eſt, & ſic totus Chriſtus Deus, & homo in ea exiſtit.

6. M. Quid factum eſt de ſubſtantia panis & vini?

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guibh à chuirp rò bheamuighthe go hiomlàn.

D. *As fiòr ſoin: or ata ar Ttighearna Ioſa Crioſt ſan chruith cheanna ſon naoimhabhlain, ſan Ngloir & ſan Mordhacht, & ſan Staid cheanna ina fhoil ſe ar Neaomh, ſon Naomh Shacrament ſo na Haltorach deis à naomhchoiſirighthe, fá ghné arain & fhona.*

4. M. *Cia na comhachta & an tudardhas lendentear ſo?*

D. *Le comhachtuibh & le hudarras ar Ttighearna Ioſa Crioſt, ag oibriugh an iomad miorbhuiltighe.*

5. M. *Ciá & ca mhead miorbhuilthe do ní Dia ſan Tſacrament ſo?*

D. *A taid ſiad doairimhthe, & ar an adhbhar ſoin ní fhoillſeocha mhe dhuit diobh, acht à 4. amhain.* Ar 1. *an abhlainn vd do chi tú ar an Altoir ſul naomhchoiſreágthar í, níl inte acht began arain ar na dheanamh à fhuirim abhlainne bige comhchruinne: gedheadh ſan luàs na nalàir an Sagart na briartha Naoimhchoiſirighthe, ós à cionn do geibhthear ſan abhlainn ſoin corp firinneach arTtighearna Ioſa Crioſt, & do bhrigh go fhoil corp anTtighearna béo, & ceangailthe ris anNdiacht à bpearſain Mhic Dé, as mar ſoin da geibthear mar aon ris an ccorp, an fhúil, an tanam, & an diadhacht & mar ſoin ata Crioſt go hiomlan na Dhia & na dhuine inte. Ar an modh ccetanna' ſan chalis roimh à naomhchoiſireagu níl ann acht begán fiona tré ccurthar fior bheagán viſge: gigheadh iar na naomhchoiſriagadh ao geibthear ſan ccalis ſuil fhireneach Ioſa Crioſt: & mar nach ſöil an fhúil leith à muigh don chorp, ar an adhbhar ſoin do geibhthear ſan ccalis corp, anam, & diaghacht Chrioſt, & mar ſoin Crioſt go hiomlan Diá & duine.*

6. M. *Cred do roimeagh do ſhubſtaint an arain & an fhiona?*

D. Con-

D. Conuersa est in Corpus & Sanguinem Domini nostri Iesu Christi.

7. M. Dic secundum miraculum?

D. Hoc est secundum miraculum: Dominus noster Iesus Christus, qui super omnes cælos ascendit, & sedet ad dextram Patris æterni, etiam adest integer in hostia consecrata, & in vino consecrato in calice sub dictis speciebus panis & vini.

8. M. Quid est tertium miraculum?

D. Est quod Dominus noster Iesus Christus semper sit nobis præsens, ita vt totus Christus sit in hostia consecrata, & totus in qualibet parte illius; & si hostia fracta fuerit, etiam totus Christus erit in minima particula, sicut in tota hostia, sine membrorum corporis separatione ab inuicem, aut vlla omnino fractione, codemque modo sub speciebus vini in calice consecrato.

9. M. Quid est quartum miraculum?

D. Quartum miraculum est, quod remanent in hostia species color, & sapor panis, vt ante fuerunt: & nequaquam ipsius panis substantia ibidem est quæ prius erat, ideòque sub specie panis, panis non est, sed verum Corpus Domini, vt per similitudinem possis intelligere. Audiuit haud dubiè *Loth vxorem* in statuam salis conuersam esse. Age vero quicunque hanc statuam videbat, ille speciem, figuramque *vxoris Loth* videbat, quæ tamen *vxor Loth* amplius non fuit, sed sal sub specie mulieris deliteſcens apparuit: Sic quoque in hoc mysterio accidit. Mutatur enim interior substantia panis in Corpus Domini, eademque species panis, vti ante fuit, permanet. Idem de calice accipiendum est:

D. *Do hiompuigheadh í à ccorp & à fhúil ar Ttighearna Iosa Crioſt.*

7. M. *Ciodh an tara miorbhuilthe?*

D. *A ſedh an 2. miorbuilthe: go fhoil ar Ttighearna Iosa Crioſt do chuaidh ſúas as cionn na Fhlaitheas vile, & ata na ſhuidhe ar deis an Athar ſhiorruidhe, mar an cceanna ata ſé ſan abhlainn naomhchoiſirighthe go hiomlán, & ſan ccalís naomhchoiſirighthe faéi ghne arain & fiana.*

8. M. *Cred an treas miórbhúilthe?*

D. *Go fhóil ar Ttighearna Iosa Crioſt an ſo do ſhiór do lathuir aguin ſan abhlainn naomhchoiſirighthe, & è go hiomlàn an gach cuid dhi; ionnas dha mbrisfuigh í, mar an cceanna do bhegh Crioſt go hiomlàn ſan chuid bu lú dhi, mar ata an iomalaine na habhluine; gan ſgara na briſiogh à bhaoll ò cheile, & ar an modh cceanna fa gne an fhiona ſon ccalís naomhchoiſirighthè.*

9. M. *Ciodh an 4. miorbhuilthe?*

D. *An 4. miorbhuilthe, go fhanann ſan abhlainn, dath, gne, & blas arain, mar do bhi ar ttús: gigheadh ní fhanann ſubſtaint an arain ann, mar do bhi ar ttús, or biotb go fhoil fa gne arain, ní hann è, acht corp ſirneach ar Ttighearna Iosa Criost, mar as feidir do thaigſin do reir choſmhalacht. Ma bu chlos duit riacht tar mhnaoi Lot do hiumpuigheadh chum bheith na hiomlaighe Jhalain, & an tí dho fleachag ar an ngdallàn Salainn ſin do chidheachſighir* mhna Lot, *tar à cheann ſon mór bui* bean Loth *í ò ſoin amach, acht ſalann fa fhighir mhnà, mar ſoin amluil do athrruigh an tſubſtaint à ſligh do fhan gné mhnà ar an ttaoibh à muith: mar an cceanna ſan miſteri ſo, malartnighthear ſubſtaint an arain à ccorp Chriost ar Ttighearna, & fanuigh gne arain ar ann traoibh*

Species enim, sapor, color, odorque vini percipitur, neque tamen propterea ibidem est vini substantia, sed sub vini specie Sanguis Domini.

10. M. Magna sunt ista miracula quæ nobis declarasti?

D. Res magna profectò est, fateor: cæterum maior est Dei potentia, quæ vtique maius quid capacitate intellectus nostri facere potest. Sic enim Christus, quando in Euangelio ait (Mat. 19.) facere Deum posse, vt camelus, quod est maius animal equo, per foramen acus transeat, adiungit: *Apud homines hoc impossibile est, apud Deum autem omnia sunt possibilia.*

11. M. Explica nobis aliquo exemplo, quo modo possibile sit, Domini nostri Corpus in tot hostijs esse posse, quot in adeò diuersis altaribus reperiuntur.

D. Non est necesse, vt nos intelligamus miracula Dei, sed abundè satis est, si illa credamus; quandoquidem certi sumus, non posse nos Deum decipere: nihilominus exemplum producam: Non est dubium, nos non nisi vnam animam habere, quæ tota est in omnibus membris corporis, tota in capite, tota in pedibus, imò tota etiam in quauis minima parte corporis. Quid ergo mirum est Deum facere posse, vt corpus filij sui in multis hostijs existat? quandoquidem per eandem eius potentiam vna eademque anima, tota & indiuisa in tam diuersis, longeque à se inuicem distantibus corporis membris esse possit? Legitur, in vita S. Antonij de Padua, illum, cùm quodam tempore in vna vrbium Italiæ concionaretur, etiam eodem tempore mediante diuina gratia in Portugalia

amhuil, mar do bhì ar ttús. An ní cenna tuigthear ar an ſhion, ór ata gné, dath, blas, & bolaith ſiona ann, gigheadh núl à ſhubſtaint, acht fuil an Tighearna fá gne ſhiona.

10. M. *As mór na niorbhuilthe ſoin do fhóilſighis duinn?*

D. *As mór go dcimhin gigheadh as mó vile achomhachta Dé, le na féidir nithe as mó dho dheanamh, na as féidir le nar nintleachtne dho thuigſin, mar à dubhairt Crioſt ſan Tſuibhſgeal: gur féidir le Dia camball do chur thri chró ſnáthaide caoile. 1. beathuigheach as mó na each, à dubhairt fós, ata ſo do dheanta ag na duinibh, gigheadh ata an vile ní ſo dheanta ag Dia.*

11. M. *Foillſig dhuinn le ſompla eigin, cionnus as féidir corp ar Tighearna dho bheith ſon lear abhlainnibh ſoin, bhios & do geibhthear an iomad altorách idird heal aithe.*

D. *Ní riochtanas miorbhuilthe & ſecredi Dé do thuigſin, acht as leór dhuinn à ccreideamhain, or as dearabhtha linn nach meallfa Dia ſinn; tar à cheann ſoin teiſbean fa mhe dhuit Sompla: As fiór nach foil aguin acht aon anam amhain noch ata go huilighe à ngeagaibh & à mballaibh an chuirp, go huilí ſon cheann, go huilí ſna coſuibh, &, an gach cuid dha luighead don chorp, mar ata anſna coſaibh, &c. Ma ſedh cred an iongana go mo fheidir le Dia corp à Mhic féin do chur an iomad abhlannibh & do bheith ionta, on tís chuireas fá ndeara maille ris na comhachtuibh ceanna an tanam go hiomlàn (ata do ronnta) do bheith na chomh iomoduil ſoin do ionaduibh à fhad ó cheile. Leighthear à mbeatha Naoimh Antoni de Padua, iar mbeith do ag ſeanamóir ſan Idainne go raibh ſe ſan aimſir cheama (le comhachtaibh Dé) ſan Bportingeil, ag deanamh degh oibre ele. Ar an adbhar ſoin ma do bfeidir le Diá an Naemh ſo dho chur ann dá ait*

extitiſſe,

extitisse, & ibidem aliud bonum opus peregisse. Nunc ergo, si Deus potuit efficere, vt sanctus Antonius simul in duobus distinctis locis adeò disiunctis in propria specie esset, quamobrem eius potentiæ non conueniret facere, vt in multis hostijs, sub earundem hostiarum specie esset Christus? Sic Deus plus potest facere, quam nos capere aut cogitare possimus; Omnia enim quæ vult potest facere, & nihil est ei difficile.

12. M. Dic mihi præterea, num Christus descendat de cælo, quando in hostia transubstantiatur, an verò in cælo remaneat?

D. Quando Dominus noster in sacra hostia transubstantiatur, non descendit de cælo, sed per diuinam suam potentiam in cælo simul & in hostia manet. Accipe exemplum in anima nostra: infans paucorum dierum, est minimus, vti videre est, qui si mensuretur, vix vnius palmi erit: at verò in crescendo maior euadet, quam antè erat, moxque duos palmos excedet. Nunc quæro ergo, num anima, quæ ante in vno duntaxat palmo erat, priorem palmum, vbi ad secundum gradum fecerit, reliquerit, an non? Certum est autem quod non reliquerit, nec disiuncta sit; quia indiuisibilis est; Itaque retinendo primum palmum, acquisiuit secundum. Sic quoque Dominus noster non relinquit cælum, eò quòd in hostia sit, nec ab hostia, eò quòd existat in cælo, discedit: sed simul in cælo, & in omnibus illis hostijs inuenitur.

13. M. Quare Deus hæc magna miracula facit?

D. Vt benefaciat nobis Christianis.

an aoineacht ro fhada ó cheile ana chruàith féin, cred an tadhbhar nar fhèidir leis maille ris na cumhachtuibh ceanna Chrioſt do bheith an iomad abhlainnibh fá gné aràin & fióna, & mar ſoin as mo as féidir le Dià dho dheanamh, na as féidir linne dho ſmoaineamh, na dho thuigſin: Or as féidir leis gach ní as toil leis do dheanamh, & níl ní ar bioth dodheanta aige.

12. M. *Abair fós an tturleangan Crioſt ò Fhlaitheamhnas, an tan bhios ſan abhlainn, no an fhanan ar Neamh?*

D. *An tan thig Crioſt ſan abhlainn choiſreaghtha, ni thuirlingeann ó Fhlaitheámhnus, acht le na chombachtuibh neamhdha bídh anaoineacht ar Neamh & ſon abhlainn Naomh choiſirigtha. Glac Somplo air ſo an anam an duine, an tàn bhios duoine beg òg da ttombaiſti an duine an trath ſoin, mar as follas, do gealbathaoi gur beg le réiſe dho bheith dho fhad air, gigheadh ar meadú dho do bhiàg ní bú mò na dha rèiſe dho bhreis air. Fiafruighim a nois, an tanam vd do bhí an aon réiſe amhain ar ttús, ar artha, ſe an rèiſe ſoin chum tiacht don dara réiſe, no ar ſhan inte? as fiór nar fhag, & nàr ſgar ris, or ata an tanam doreimte; mar ſoin gan an chèd rèiſi dho fhagh bhail tainig ſé ſan dara rèiſe. Ar an modh cceanna ni fhagann ar Ttighearna Neamh, chum bheith ſon abhlainn, & ní fhagan an abhluinn chum bheith ar Neamh, acht bioth an aoinneacht ar Neamh & an ſna habhlannibh gu huilidh & fá leith.*

13. M. *Cred fá ndéin Diá na miorbhuilthidh mora ſo?*

D. *Cum maitheaſa dho dheanamh dhuine na Crioſtuighthe.*

14. M.

14. M. Quæ bona ſunt illa ?

D. Bona illa quidem maxima & p'urima ſunt ; nam ſemper & aſsiduè eſt nobis præſens in ſacroſancto Sacramento Euchariſtiæ, vt dictum eſt, honorando nos ſimul cum Patre & Spiritu S. & noſtris neceſsitatibus ſubueniendo.

15. M. Dic modo quid nobis neceſſarium eſt, ad dignam huius Sacramenti ſumptionem.

D. Quatuor requiruntur. *Primum eſt*, vt ſuſcipiens peccata ſua confeſſus ſit, & in gratia Dei eſſe laboret, vbi ad communionem Sacramenti huius ire parat. Quia inter cæteras cauſas, quare Sacramentum hoc ſub ſpecie panis conferatur, eſt, vt intelligamus illud ad nutrimentum & augmentum diuinæ gratiæ viuis dari, non mortuis. *Secundum eſt*, vt omninò ſobrij ſimus, vt videlicet à medio noctis ab omni cibo, potuque etiam aquæ modicæ abſtineamus. *Tertium eſt*, vt intelligamus id, quòd facimus, deuotionemque erga tantum Sacramenti habeamus. Propterea enim Sacramentum hoc non datur pueris, nec amentibus, quòd vſu rationis deſtituti ſint. *Quartum denique eſt*, intelligere, & firmiter credere abſque vllo dubio Dominum noſtrum Ieſum Chriſtum in hoſtia conſecrata eſſe : quem Domina noſtra ſancta Maria honorat & adorat, cum omnibus Angelis, & ſanctis mirificis præconijs & obſequijs ; qui vehementer cupiunt, vt ipſe à nobis digne ſumatur, quod, vt aſſequamur, oportet, adhibere maximam diligentiam, gratiam & fauorem ab ipſo poſtulando, nec non à beatiſsima Virgine Maria, ab omnibus Angelis & Sanctis, vt nobis faueant

14. *M. Cred na maitheaſa ſoin do ni dhuinn?*

D. As ro mhor & as ro iomaduil iad rena naithris ; or ata ſe dho lathair aguinn do ſhior & do gnath ſon Naomh Shacrament ſo, ma raon reis an Athair & ris an Spirad Naomh, dar nonordhudh, & ag fortacht air ar riochtanus.

15. *M. Innis anoiis cred as riochtanas duinn, chum an Tſacrament ſo do ghlaca go diongambaltha, cóir?*

D. *As riochtanus* 4. nithe, an céd ní, *an ti glacus è à pheacuidhe do fhaoiſidin go hiomlán & à deanamh à dhicheill chum bheith à ghraſaibh Dé, an tan ollamhas è féin chum na cumaoinne Shacramenthaltha ſo dho chaitheamh. Ar an adhbar idir gach cuis ele, na ttugthar an an Tſacrament ſo amach fa gné arain, aſedh, ionnus go ttuigthemais (gur chum beathaighthe & meaduighthe ghras Dè ſon anam) do berthar do na beodhaibh é, & nach dona marabhuibh.* An 2. ní, *as riochtanas dhuinn bheith ar ghlancheaghlagan, ò mheadhon oighche à mach, gan an dadabh do bhiadh, na dho dhigh, na fós braón viſge dha luighed do chaitheamh.* An 3. ní, *go ttuigemis cred do niomaoid, & durthacht, & deuotion do bheith againn dha chomór ſo dho Shacrament. Agus ſoin an tabhar nach tugthar é do leanabuih, na do amaidaibh, na dho lucht miri, na dho aon neach ele nach biaigh à chiall ar chumas.* An 4. ní, *à chreideamhain go ro ſheſmhach gan chontubhairt ar bioth, go fhoil ar Ttighearna Ioſa Crioſt (ſon abhlainn Naomhchoiſirigthe) noch adhras & onoras ar Mhaintighearna an og Mhuire, no Haingil, & na huile Naoimh, le hiomad meltha, gradh, & buidheachais; & lid lan do fhonn, go nglacamaoiſne è go diongambaltha, mar as iomchuibhaidh ; chum ſo dho dheanamh, ní folair dhuinn, fa nar ndicheall, graſa do iarraig air féin, le fá bhar & impidhe na ban oige Muire, na Naingeal & na*

tanquàm

tanquam amici & aduocati coràm Deo.

16. M. Licetne accedere ad sumptionem Sacrosanctæ Eucharistiæ cum conscientiâ peccati mortalis?

D. Non equidem; nam qui in peccato mortali eam sumpserit, æternam damnationem, & Dei maledictionem sibi assumit.

17. M. Quam frequenter ad huius Sacramenti perceptionem obligamur?

D. Nostra sancta Mater Ecclesia Catholica ad minimum semel in anno idq; circà festum Paschatis, ad huius sanctissimi Sacramenti susceptionem obligat: esset (nihilominus) salutare idipsum, sæpius frequentare ex consilio Confessarij.

18. M. Explica nunc fructum, qui ex Sacramento hoc capitur, item finem, propter quem institutum sit?

D. Propter tres causas instituit Dominus noster Iesus Christus Sacramentum hoc. *Prima est*, vt sit cibus animæ. *Altera*, vt sit sacrificiũ nouæ legis. *Tertia*, vt sit perpetuum memoriale Passionis eius, pignusque amoris sui ergà nos charissimum.

19. M. Quem effectum operatur, in quantum est cibus animæ?

D. Illum operatur effectum, quem cibus corporalis in corpore: vndè etiam sub specie panis porrigitur. Vti enim panis conseruat calorem naturalem, in quo vita corporis sita est: sic quoquè sanctissimum hoc Sacramentum, quando dignè recipitur, conseruat, augmentatque charitatem, in quâ sanitas & vita animæ consistit.

20. M. Quem effectum operatur, in quantum est Sacrificium?

D. Mundo Deum reconciliat, multaque beneficia non solùm pro viuis, sed

Naomh vile, ionus go mo deonach leò guidhe air ar ſon mar chairdibh & mar abhcoidhibh do lathair Dé.

16. M. *An ceadathach dul (le coinſias pheaca mharaibh) à glaca chomaoineach?*

D. *Ni ceadathach go deimhin: or an ti ghlacas comaoine à bpeaca mharabh, as damain tſiorraighe ghlaca ſe & mallacht Dc.*

17. M. *Ciodh à mhionacacht ata do fliachaibh orainn an Sacrament ſo do ghlaca?*

D. *Ceangaluigh ar Naomh Mhathair an Eaglais Chatolice orainn, an chuid as lú dhe vair ſan mbliaghain, & ſon taca na caſga, na cheann ſon as ro tharabhthach à ghlaca niſa mhionaca do reir chomharle an Athar faoiſidine.*

18. M. *Foillſig à nois ciodh an tora, do geibhthear as an Sacrament ſo, & ciodh an chriochfar tionſgnadh è?*

D. *Ar ſon 3. ccúſe do thionſgain ar Ttighearna Ioſa Criost an Sacrament ſo.* Ar 1. *chum bheith na bheatha ag an anam.* An 2. cúis, *chum à bheith an Iobuirt ag an nua Racht.* An 3. cúis, *chum à bheith na ghnathchoimhne Shiorruidhe ar à Pháis fein, & no gheall ro fhollas ar à mhór ghradh dhuinn.*

19. M. *Ciodh an tefeacht oibrigh ſe, an mheoid as biadh no as beatha dhon anam è?*

D. *Oibrighidh an tefeacht & an gniomh oibrigheas an bheatha chorpordha ſan ccorp: as trid ſoin fós do berthar dhuinn è fá gné arain. Or amhail chothuigheas an tarán an teas na durtha ſan ccorp, ina ſeaſuigheann bheatha an chuirp cheanna: as amhluigh ceanna ſon an Sacrament ſo, an tan ghlacar è go coir, cothuig & meaduighidhan charthann, ina fhoil ſlainte, & beatha an anama.*

20. M. *Cred oibirigheas an mheoid gur ab Iobuirt è?*

D. *Ceannſuighidh Dia, & do ní reiteach &*

etiam pro mortuis in igne purgante degentibus, obtinet. Scire enim vestra interest, quemadmodum in veteri Testamento obtulerunt Deo multa Sacrificia animalium; Sic in nouo, eorum loco surrogatum sit Missæ sacrificium, in quo per manus Sacerdotum offertur Deo sacrificium acceptissimum corporis & sanguinis filij eius, quod omnibus illis veteris legis sacrificijs præfigurabatur.

21. M. Quem effectum, vt memoriale, & amoris Domini nostri ergà nos pignus est, operatur?

D. Nimirùm, vt memores beneficij tanti fiamus, ac nosmetipsos ad redamãdum, tantoperè ab eodem amati, accendamus. Et ideò quemadmodum in veteri Testamento voluit Deus, vt Hæbræi (non solùm manducarent manna, quod de cælo eis dederat) sed etiam voluit, vt conseruarent in vase aliquo, ad iugem tantorum beneficiorum memoriam, quæ Deus, dùm educeret ex Ægypto populum, eis præstitit. Sic quoque Christus voluit, vt Sacramentum hoc sanctissimum, non solùm manducaretur à nobis; sed etiam asseruaretur in altari, & interdum in Processionibus circumferretur, vt semper, quotiescunque hoc inspexerimus, infiniti eius amoris ergà nos recordemur. At verò in particulari loquendo, sanctissima Missa vniuersale quoddam compendium totius vitæ Domini nostri est, ne videlicet vnquam illa ex memoriâ nostrâ elabatur.

22. M. Dic mihi, cur laici tantum communicant sub specie panis?

D. Quia (vt dictum est) ita totus Christus est in hostia, atque in calice, & ita in minima particula, ac in maxima hostia.

& siochain idir è & an saoghal, ag faghail, an iomadaibh tioghlace vaidh, ni do bheodhaibh amhain, acht fos do mharabhuibh, à Bpuragodoir. Baine riot à fhios dho bheith agad, amhail san Tsan Racht do nithi dho Dhia an iomad Iobartha ar bheathuigheachuibh; as amhluigh soin, tanigh asteach son Nuaidh Reacht na náit soin Iobhairt an Aiffrinn, ana noffraithar dho Dia le lamhuibh na sagart Iobhairt ro thaithneamhach sheghlacathach chuirp & fhola Iosa Criost, á Mhic féin, do cialluiobgh & do samhluiogh san vile Iobhairt an Tsean Reachta.

21. M. Cred oibrigheas se an mheoid ata na ghnachuimhne & na gheall aguin ar an ngradh ata ag ar Ttighearna dhuinn?

D. Do bheir fa ndeara orainn bheith coimhneathach ar à cho mór soin do thabhartus, & chum go mhemaois ar lasadh do gradh, an ti do ghraigh sinn cho mòr soin. Agus amhail san Tsean Reacht, nach è amhain gur thoil le Dia à chur fa deara ar an Bpobal Eabhra an manna. 1. plúr neamhdha do fhear chuca ò Nimh do ithe; acht fós gur fhogair se dhoibh soightheach lán de do choimhead, mar chuimhne ar à cco mordha soin do thioghlaicibh, tug Dia dhaibh, an tan tug leis an Pobul as an Eghip. As ar an modh cceanna do bu thoil le Criost, ni he amhain go nithemaois an Sacrament ro Naomhtha so: acht fós go ccoimeadamaois é ar an Altóir, & ar varaibh dha bhreith linn à mach à Bproseission, ionus do shior, gach nuair do chifeam è, go ccoimhneocham ar an ngrádh neamhchóimse ata aige dhuinn. An Taffriõ ro Naomhtha fós as suim aithghearr é ar bheatha ar Ttighearna go hiomlàn chum nach rachadh se choiche as ar ccuimhne.

22. M. Innis damh cred fa nglacaid na tuotuidhe comaoine fá gné aráin à mháin?

D. Ar an adhbhar (mar do reamhradh) gur ab ionann ata Criost san abhláinn, & son ccalís, san mhír, no san chuid as lú, & san abhlàinn go hiomlàn.

23. M.

23. M. Quis est Minister huius Sacramenti, id est, quis illud consecrare, ac administrare potest?

D. Solus Sacerdos, cui Christus hanc potestatem concessit feria quinta in cœna Domini.

24. M. Quid faciendum est, post sacrosanctæ Eucharistiæ sumptionem?

D. Gratiæ sunt Deo agendæ propter innumerabilia ipsius beneficia, & misericordias statuendum, & vt ab omni cura mundana nos abstrahamus aliquamdiu, proponentes diligenter Domino nostro seruire, & nunquam ab ejus amore & gratia discedere.

CAP. IX.

De Sacrificio Missæ.

1. M. QVia dixisti, Missam esse vniuersale quoddam compendium totius vitæ Domini nostri Iesu Christi: & memoriale, explica nobis modo hoc mysterium?

D. Dicam breuissimè: *Introitus Missæ*, significat desiderium sanctorum Patrum, quod de aduentu Christi habuerunt.

2. M. Quid significat *Kyrie eleyson*?

D. Significat vocem istorum Patriarcharum, ac Prophetarum, qui à Deo aduentum Messiæ tanto tempore desideratum petiuere.

3. M. Quid dicis de *Gloria in excelsis*?

D. Significat Natiuitatem Domini in Bethlem. *Oratio*, vero seu *Collecta* proximè subsequēs; significat præsentationem eius, & oblationē Domini in Tēplo.

4. M. Quid significat *Epistola*, ad sinistrum cornu altaris solita?

23. *M. Cia Turne no Miniſtir an Tſacrament ſo .1. cia lena féidir à naomhcheiſereagha, & à thabhairt amach?*

D. Don Tſagart amhàin tug Crioſt na combachtha ſoin à ſuper an Tighearna dardain na comaoineach.

24. *M. Cred as deanta dhuinn tar eis chomaoineach do ghlaca?*

D. Dia dho bhidheachaſú trè na thioghlaicibh do airmhe, & tré na throcaire dhuinn, ſinn féin do chonnobhail on vile chúram ſaoghaltha ar fegh tamail, ag cur romhainn ſerebhis Dé dho dheannamh go dichallach, & gan ſgara choithe rena ghradh, na rena graſuibh.

AN IX. CAIB.

Ar Iobhairt an Aiffrinn.

1. M. *DO bhrigh go ndubharais gur ab é an Taiffrinn ſuim iomlàn aithghearr bheatha ar Ttighearna Ioſa Crioſt, & à chuimhne, foillſigh anois an deamharuinn ſo?*

D. Foillſeochad go haithchumair. Toſach & dul aſteach an Aiffrinn, *cialluigh ſé an mór fhonn & an mórmhiàn do bhi ar na Naoimh Aithreacha tiacht arTtighearna.*

2. *M. Cred chiallugh id na* Kyrie eleiſon?

D. Ciallui ſiad, glaodhach & gairim na Nard Aithreach & na Fhaidhe ar Dhia ag iarruigh an Mheſias .1. anTſianuightheora do chur dha fhúaſgladh.

3. *M. Cred à deire re* Gloria in excelſis?

D. Ciallúi breith an Trighearna ſan Mbeitheil & an. Ortha, *thig na diaigh cialluighidh; ſi mar derug Muire on Ttighearna, dha theiſbeana & à denamh offrala dhon Teampal,*

4. *M. Cred chialluigheas* an Epiſtil, *à derthar ar an ccur chle dhon Altóir?*

D. Signi-

D. Significat prædicationem ſancti Ioannis Baptiſtæ inuitantis homines ad Chriſtum. Et *graduale* quod ſequitur, ſignificat conuerſionem gentium per Ioannis prædicationem.

5. M. Quid ſignificat *Euangelium*, in dextro cornu altaris legi ſolitum?

D. Significat Prædicationem Domini noſtri, qua nos à ſiniſtra parte ad dextram, id eſt, à temporalibus ad æterna, à morte ad vitam, à peccato ad gratiam traduxit; vbi præterea lumen adfertur, & incenduntur thura, vt ſignificetur, ſanctum Euangelium mundum illuminaſſe vniuerſum, illumque odore bono diuinæ gloriæ repleuiſſe.

6. M. Quid ſignificat *Credo*, quod poſt Euangelium dicitur?

D. Significat conuerſionem ſanctorum Apoſtolorum, aliorumque Chriſti diſcipulorum.

7. M. Quid ſignificant *Secreta* illa, quæ immediatè, credo, ſubſequuntur?

D. Significant occulta machinamenta Iudæorum contra Chriſtum.

8. Quid ſignificat *Præfatio* altâ voce cantari ſolita, & *O ſanna in excelſis*?

D. Significat ſolemnem ingreſſum Chriſti in Ieruſalẽ ipſo die Palmarũ factum.

9. M. Quid ſignificant *Secreta* illa, quæ proximè excipiunt præfationem?

D. Paſsionẽ Domini noſtri repræſentãt.

10 M. *Eleuationem hoſtiæ*, quid ſignificat?

D. Significat Chriſtum in cruce ſublatum fuiſſe.

11. Quid ſignificat *Pater noſter*, quod in Miſſa recitatur?

D. Significat orationem Chriſti in cruce pendẽtis. Item *fractio hoſtiæ* ſignificat vulnerationem eius per lanceam factam.

Foillſudh ar an Tteag. Crioſt.

D. *Cialluig ſi ſeanamoir Eoin Baiſte ag tabhairt chuirthe dhona duinibh teacht do lathair Chriosd. Agus an* gradúal *à derthar na deaigh cialluigh ſé an tiompódh do rinne Eoin lena ſheanamoir ar na Gintileach .i. ar na cinibh.*

5. M. *Cred chialluigheas* an Suibhſgeal, *leightear ar an ccurr ndéis don altóir?*

D. *Cialluigh ſé ſeanamoir an Tighearna, le ar haiſtirigheadh ſinn ón ttaoibh cclé gus an ttaoibh ndeas. i. ò aimſeardhacht go ſiorruigheacht ò bhás go beatha, & ò pheaca go graſuibh; do berthar fós ſoilſe & túmhais dá láthair, dá chur à cceil go ſoillſigheañ an Naõh Shuibhſgeal an Domhan, & go liona do dheagh bholaith ghloire Dé é.*

6. M. *Cred chialluigheas* an Chré, *à derthar tar eis an Tſuibhſgéil?*

D. *Cialluigh ſi conuerſion .i. impódha na Napoſtal, & na Ndiſciobal ele Chriost.*

7. M. *Cred chialluigid* na hurnuighthe ſeicredeacha, *à deir an Sagart tar eis na cré?*

D. *Cialluigh an cuma & an feáll foilightheach do rinneadar na Hudhuil an aghaidh Chriocd ar Ttighearna.*

8. M. *Cred chialluigheas an* Prefaſio, *à derthar go hard & chriochniuthe ar le ô ſanna in excelſis*

D. *Cialluighidh an glacadh mordha ſolamanta do rinneadh ar Chriost Domhnach na Phailime ag dúl go Ieruſalem.*

9. M. *Cred chialluighid* na hurnuighthe ſeicredeacha *ele à derthar tar eis an Prefas?*

D. *Cialluighid Paſs, maſlagh, & eaſanoir an Tighearna.*

10. M. *Cred chialluigheas* an teleuaſion, no togbhail na habhlaiñe Naomhchoiſirichthe ſúas?

D. *Cilluigh togbhail ſuos Chriost ar Ttighearna ſan ccrois.*

11. M. *Cred chialluigheas an* Phaidear *à derthar ſon Aiffriann?*

D. *Cialluigh ſi an vrnuighthe do rinne Crioſt ſan ccrois,* fós briſigh na hablainne *cialluig ſe an chnea, no an chreachta do fhloſgadh ar ttaoibh Chriost leis an ſleagh.*

12. M. Quid significant *Agnus Dei*, & *communio* Sacerdotis?

D. Significat planctum Mariæ (*Agnus Dei*) in depositione Christi de cruce. Item *communio* Sacerdotis significat Sepulturam Christi.

13. M. Quid significat *cantus ille*, qui post communionem magno cum gaudio sequitur. Et, *ite Missa est*? & benedictio Sacerdotis super populum.

D. *Cantus ille* denotat Resurrectionem Domini, & *ite Missa est*, ejusdem Domini Ascensionem significat, & *Benedictio* Sacerdotis aduentum Spiritus sancti refert super MARIAM v.g. & Discipulos, Dominica Pentecostes.

14. M. Quid significat *Euangelium* in fine Missæ lectum?

D. Significat prædicationem sanctorum Apostolorum, quando repleti Spiritu sancto, cœperunt prædicare Euangelium per vniuersum mundum, & sic conuersionem gentium inchoarunt.

CAP. X.

De Sacramento Extremæ Vnctionis.

1. M. QVid est Sacramentum Extremæ Vnctionis?

D. Sacramentum Extremæ Vnctionis instituit Christus Dominus noster ad vsum infirmorum. Dicitur vero vnctio, quia in eo, vt oleo sancto vngatur infirmus, consistit, & super eo preces certæ dicantur. Quamobrem verò extrema dicatur, inde est, quòd inter omnes vnctiones in Sacramentis adhiberi solitas vltima sit. Nam illarum prima in Baptismo, altera in Confirmatione, tertia in Sacerdotio, vltima denique in infirmitate confertur. Potest etiam extrema ideò dici, quod in fine vitæ nobis detur.

2. M. Qui sunt effectus huius Sacramenti?

12. M. *Cred chialluigheas an* Tagnus Dei, & comaoine *an Tſagairt*?

D. *Cialluigh an* Tagnus Dei, *gul Mhuiri, tar eis Chrioſt do leagan as an crois.* Comaoine *an Tſagairt cialluigh ſi aghlacadh Chrioſt.*

13. M. *Cred chialluigheas* ani vd ſhinnthear *go luchaireach tar eis na comaoineach an Tſagairt dho ngoirthear* Poſt cumunio, & *an* tite Miſſa eſt, & *beañacha an Tſagairt os cionn an phobuil?*

D. *Cialluigh an* Poſt cumunio *noch ſhinnthear go luchareach, aiſheirghe an Tighearna &* Ite Miſſa eſt, *cialluigh ſé dúl an Tighearna ſues ar Neamh Dar duoin deaſgobhala. Agus beannachadh an Tſagairt os cionn an Phobail cialluighidh, teacht an Spioraid Naoimh do iunnſuigh Mhuire, na Neapoſtal, & na Ndiſciubul ele Domhnach Cinciſi.*

14. M. *Cred chialluigheas ſuibhſgeal deanach an Aiffrinn*?

D. *Cialluigh ſé ſeanamoir na Naomh Apoſtal, an tan, iar mbeith dhaibh lán don Spiorad Naomh, do thionſgnadar an ſuibſgéal do ſheanamoir ar feagh an Dõhain vile, & iompódh na cinidheach*

AN X. CAIB.

Ar Sacrament na Holo dheigheanuigh.

1. M. *CIodh è Sacrament na Holo deigheanuighe?*

D. *Sacrament do thionſgan ar Tighearna Crioſt dona duoinibh eagruaidh. Goirthear vngha dhe do bhrigh, gur ab an vnghadh an eagruaidh lé Holo choiſireagtha, & an vruightibh dharighthe do rádh ós cionn an eágruaidh ſheaſais an Sacrament ſo. A ſé fath na nabarthar vngha dheanach reis, mar à ſé as deghnuighe do gach vile vnghadh ele, do Sacrmentibh na Heagluiſe; ór an 1. vngha ſan Mbaiſte an 2. vngha, ſon confirmaſion, an 3. vngha ſa Tſagurtoreacht do berthar, i: & an vngha ſo ſan eagruas; ſós as féidir vngha dheanach do ghairim dhi, do bhrigh gur à ndeire na beatha berthar amach i*

2. M. *Ciodh bribh & éffeacht an Tſacrament ſo?*

D. Tres sunt, quorum *Primus est* peccata remittere, quæ à susceptione Sacramentorum adhuc manent, vti sunt illa, quorum memoriam non habuit aut quæ non cognouit: & si cognouisset, de ijs doluisset, & fuisset confessus. *Secundus est* recreare infirmum, illoque tempore confortare, quo ab infirmitate opprimitur, & dæmonum tentationibus infestatur. *Tertius est* sanitatem corporis restituere, si ita ad salutem æternam infirmi illius expediat. Et illi tres effectus in oleo denotantur, cuius in hoc Sacramento vsus est, quia oleum confortat, refrigerat, sanat.

3. M. Quo tempore hoc Sacramentum recipiendum sit?

D. Multi hic grauiter errant, qui non volunt hoc Sacramentum suscipere, nisi vbi cum morte luctantur. Tum tamen verum tempus suscipiendi est, quando medici iudicant periculosam infirmitatem esse, nec humana remedia ad manum esse, quæ sufficiant. Quare in tali temporis articulo ad cælestia remedia recurrendum est. Sic enim frequenter accidit, vt olei sancti beneficio conualescat infirmus. Vnde non debet peti Sacramentum hoc, si mortis periculum non appareat: & multò minus tam diu exspectari debet, quoad omnis meliorationis spes euanescat. Quæ etiam causa est, quamobrē non detur oleum sanctū ad mortem ex sententia iudicis damnatis, tum quia infirmi non sunt, tum quia nullam longioris vitæ spem habēt.

4. M. Sic ægrotus debet magnam curam & diligentiam adhibere, ad recipiendum hoc Sacramentum, prius quam ratione priuetur?

D. *Ataid aige* 3. *heſſeacht.* Ar 1. *maitheamh na bpeacuidhe fuanas ar vairiobh tar eis na Sacramenteadh ele, amhail mar ataid na peacuidh nach coimhnigheann duine ortha, no nach bion à fhios aige, & da ccuimhnigheadh ortha go mbiadh doilgheas ò chroidhe air & go ndiongnadh à fhaoisidin.* An 2. heffeacht, *do bheir meanama, & sólás don eagruaidh, an sa naimsir na mbiom da thuirsiú ag an eagruas & ag cathú an Diabhuil.* An 3. heffeacht, *slainte chorpurdha do aiseag ar an eagruaidh, ma oireann do shlainte shorruighi an anama.* Na 3. *heffeacht so ciallnighthear iad san ola ghnathuighthear san Tsacrament so, do bhrigh go neartuigheann, go ttabhair fionshuarú, & slainte vaithe.*

3. M. *Cia an trath as ion ghlacuighthe an Sacrament so?*

D. *An so as iomadúil rothrom an erraid do ní an droung, lé nach áil an Tsacrament so dho ghlacadh, acht afhiorghuasacht bháis. Gigheadh asi aimsir as ionghlacuighthe è, an tan mheasaid na leágha an galar do bheith peiriaclach, & nach leór an léigheas saoghaltha amhain, san nám soin as druite dhuinn ris an leigheas neamh dha; or as minic shlanuighthear an teagruiaigh lé cognamh na holo coisreagha.* Trid soin ní cóir *an Sacrament so do iarruigh, acht à bpiriacuil bháis, as lúgh na son as cóir don eagruaidh fanamhain ris an víle dhochas slainte do dhul tairis, gan an Sacrament so dho iarruigh. Ag so fós an chúis nach tugthar an olo dheanach dhon drouing chuireas an dlighe chum báis, do bhrigh nach bíd eagruaidhe, & nach bionn munighin aco bheith ní as faide béo.*

4. M. *Mar sin ní folair dhon chriostuí eagruai, curum dho bheith air & aire dho bheith aige an Tsacrament so do ghlaca sul chaillfe sé à chiall na à virimisne?*

D. Hoc

D. Hoc est certum, non enim eo tempore, quo quis est rationis expers hoc Sacramentum est postulandum, sed cum ratione pollet & memoria atq; in mortis periculo: nam magna est vis huius Sacramenti, & efficacia si illud dignè sumatur, vt dictum est.

5. M. Quis est minister huius Sacramenti?

D. Solus Præsbiter est minister huius Sacramenti.

CAP. XI.

De Sacramento Ordinis.

1. M. QVid est Sacramentũ Ordinis?

D. Est Sacramentum, quo potestas consecrandi sanctissimam Eucharistiam confertur, & in populo reliqua Sacramenta dispensandi: aut in officio diuino ijs ministrandi, qui eiusmodi potestatem receperunt.

2. M. Quare hoc Sacramentum Ordo appellatur?

D. Dicitur Ordo, quia in isto Sacramento sunt multi gradus, & alter alteri subordinatur, vt sunt Sacerdotes, Diaconi, Subdiaconi, & alij inferiores tamen.

3. M. Imprimiturne character in hoc Sacramento, nam videtur magna dignitas seu officium esse?

D. Verùm est, quod magnum officium & dignitas est, nam Deus talem potestatem non dedit suis Angelis, neque alijs creaturis præterquam Sacerdotibus, scilicèt, sacrũ facere. Etiam in animâ Sacerdotis imprimitur character indelebilis tanquam signum Ducis & ministri Regis potentissimi, & sic Sacerdos inter milites Christi, siue in cælo, siue

D. *As dearabhtha ſoin, or nihe an tan chailleas an teagruaidh à chiáll as imiarrata an Sacrament ſo, acht ar mbeith dho na cheill & na chuimhne, & à bperiacuil bháis, or as mór brigh & effeacht an Tſacrament ſo ma ghlacthar é go cóir.*

5. M. *Cía turnao & miniſtir an Tſacrament ſo?*

D. *An ſagart amhain.*

AN XI. CAIB.

Ar Sacrament an vird. i. na Sagartoreacht.

1. M. *CIodh è Sacrament an vird. i. na Sagartoreachtha?*

D. *Sacrament na ttugthar amach chumhachta chum Sacrament na Heuchariſtia. i. chuirp an Tighearna dho Naomh choiſreaga & na Sacramenti ele do roinn ar an bpobal, no chum friothalaimh & ſerebhis do dheanamh go durthachtach an ſa noiffig neamhdha don drouing do ghlac na combachta ſoin.*

2. M. *Cred fa ngoirthear ord don Tſacrament ſo?*

D. *Do bhrigh go fholid moran cemeann ſan Tſacrament ſo, & cuid aco as aoirde na cheile; mar atá Sagairt, Diacoin, Subdiacoin, & cemenna ele futha ſoin.*

3. M. *An mbuailtear ſeála ar an anam léis an Sacrament ſo, or as coſmhail gur mór an oiffig & an dighnit è?*

D. *As fiór gur mór an oiffig & an dighnit è, or ni thug Dia dha Aingluibh na do aon chreatuir ele acht dhona Sagartuibh amhain à cho mór dho chombachtuibh. i. Aiſrionn do radh; buailthear fós léis an Sacrament ſo ſeala do ſgartha ar anam an Tſagairt mar chombartha captein & turnaoe Rí chombachtuigh, mar ſoin an Sagart idir Ridirribh Chrioſt (mas ar*

in pur-

in purgatorio ſiue in inferno futurus ſit per hoc ſignum cognoſcitur, quia ab eo nunquam ſeparari poteſt.

4. M. Quis inſtituit hoc Sacramentum, & quando?

D. Chriſtus Saluator noſter hoc Sacramentũ (feria quinta in cænâ Domini) inſtituit, & commiſit Apoſtolis & eorum ſucceſſoribus, nempè Sacerdotibus noui Teſtamenti.

5. M. Quis eſt miniſter huius Sacramẽti?

D. Solus Epiſcopus eſt miniſter huius Sacramenti.

6. M. Dic, vtrum aliquis præter Sacerdotes noui Teſtamenti poteſt ſacrum facere ſeu confeſsiones audire?

D. Verum eſt, quod ſolis Sacerdotibus noui Teſtamenti comiſſa eſt iſta poteſtas, & authoritas & nullo alio Eccleſiæ miniſtro. Et de hoc Sacramento fuſiore explicare, opus non eſt, quia non eſt omnium, ſed illorum tantum, qui matura ætatis ſint, tantæque eruditionis vt in doctrinâ Chriſtiana vlteriore inſtructione non indigeant, ſed multò magis vt alios inſtruent.

CAP. XII.

De Sacramento Matrimonij.

1. M. QVid eſt Sacramentum Matrimonij.

D. Sacramentum Matrimonij eſt coniunctio maris & fœminæ; coniunctionem Chriſti cum Eccleſiâ per incarnationem; Deiſque cum animâ per gratiam, repræſentans, ac ſignificans.

2. M. Quando hoc Sacramentum fuit inſtitutum?

D. Matrimonium quantum ad officium naturæ ſpectat, ad procreandos ſcilicèt proles, in ſtatu innocentiæ inſti-

Neamh, à Bburogadoir, no an Iffrionn do) aitheantar è léis an ccomhartha ſo, or ata do ſgartha ris choithe.

4. M. *Cia & ccatrath do tionſgnai an Sacrament ſo?*

D. *Crioſt ar ſlanuightheoir do thionſgna an Sacrament ſo dardnin na comaoineach à ſuper an Tighearna, ag tabhairt à vgdurrais féin chum à dheanta dona Hapoſtaluibh & da noighribh Sagairt an nua Reachta.*

5. M. *Cia Turne & miniſtir an Tſacrament ſo?*

D. *An Teaſbug amhain.*

6. M. *An feidir le aon neach ele Aiffreann do radh na faoiſidin do aoiſdeacht acht amhain le Sagartuibh an nua Reachta?*

D. *As fiór gur dona Sagartuibh an nua Reachta amhain tug Dia na comhachta ſon & an tughdarras & nach do aon turne na miniſtir ele dhon Eagluis. Níl riochtanas tracht ní ſa mhó ar an Sacrament ſo, do bhrigh nach beanan ſe, acht re duoinibh mòra foghlomtha nach foil an vireaſba an teagaiſg Chrioſtui do mhuineadh dhaibh, acht as mo bheaneas riú à theagaſc do chach.*

AN XII. CAIB.

Ar Sacrament an Phoſta.

1. M. CRed è *Sacrament an Phoſta?*

D. *A ſedh as Sacrament an Phoſta ann, coimhcheangal fir & mna re cheile; chialluigheas comhcheangal Chriost ris an Eagluis maille re gabhail cholla daonna vime; & Dé ris an anam maille re na ghraſuibh.*

2. M. *Ca huair do tionſgnadh an Sacrament ſo an Phoſta?*

D. *An mheoid, bheanas an Poſa re hoffig na nadurach. 1. clannú, ſa aſtaid na neamhuracoide do tionſgnadh é, do reir na mbriathar*

tutum

tutum fuit ſecundùm illa verba: *Creſcite, & multiplicamini. Geneſ. c. 1.* Poſt verò ſtatum innocentiæ & peccatum Adæ, inſtitutum fuit in remedium concupiſcentiæ, & ad libidinem extinguendam. In lege autem gratiæ, fuit à Chriſto Domino inſtitutum, & eleuatum ad rationem Sacramenti quo gratia confertur: ſecundùm illud: *Vnuſquiſque ſuam vxorem habebit: quod Deus coniunxit, homo non ſeparet. Math c. 19.*

3. M. Qui ſunt effectus huius Sacramenti?

D. *Primò*, confert gratiam, vt benè ſibi vir ac mulier conuiuant, amentque ſe inuicem ſpiritualiter, vti Chriſtus amat Eccleſiam, & Deus animam fidelem ac iuſtam amplectitur. *Secundò*, confert gratiam, vt inſtruant, educentque filios in timore Domini. *Tertiò*, adeò firmum vinculum maritum inter, ac mulierem ſtatuit, vt illud ſolui vllo modo ſit impoſsibile, vti impoſsibile eſt, vinculum inter Chriſtum & Eccleſiam diſſolui. Vndè ſequitur neminem diſpenſare poſſe, vt primam coniugem maritus relinquat, & aliam ſibi conſociet: ſimiliter, vt mulier primum maritum relinquat, & cum alio ſeſe coniungat.

4. M. Quot conditiones requiruntur ad Matrimonium conſtituendum vt ſit validum & firmum?

D. Requiruntur tres neceſſariæ, vt Matrimonium ſit validum.

5. M. Dic primam conditionem?

D. *Prima conditio eſt*, vt vtraque perſona ſit habilis ad coniunctionem, eiuſque capax, videlicèt, vt ætatem legitimam, nempè, vt vir quatuordecim annorum, mulier verò duodecim completos, habeant; nec ſe inuicem ad quartum vſque

vd, faſuigh & meaduighig, *tar eis ſtaid na neamhuruchoide & pheacuidh Adam, do tionſgnadh è mar mhúcha ar an anntoil. An ndligh na ngrás amh, à ſé Crioſt do thionſgain è, da thogbháil & da ardú ina Shacrament le ttugthar graſa: do reir na mbriathar vd:* Biodh à bhean féin ag gach neach: an nídho cheangáilDiá, ní ſgartha an duine é.

3. M. *Ciodh brigh & effecht an Tſacrament ſo?*

D. Ar 1. *do bheir gráſa dhon lanamuhin le ttig & le noíreann an fear & an bhean da cheile go maith, & le ngradhuid à cheile go carthanach ſpioradaltha, mar ghraidheas Crioſt an Eagluis, & Diá anā an Chrioſtui fhirinig, vnruic.* An 2. ní, *do bheir dhoibh gráſa chum chloinne dho dheanabh & do thabhairt ſúas an Eagala Dé.* An 3. ní, *cuirig cuibhreach chomh daingean ſon idir an lanamhúin nach féidir ar aon chór do ſgaoile, amhuil nach féidir an ceangal ata idir Chrioſt & an Eaglúis do ſgaoile. Agus ſoin an tabhbhar nach féidir le aon neach diſpēſaid na ccead do thabhairt do fhear mhna Poſta bheith ag mnaoi ele, na dho mhnaoi fhir Phoſta bheit ag féar ele.*

4. M. *Ca mbeid coingheall chum an Phoſta dho bheith ſeaſmhach dionghamhaltha?*

D. *As riochtanas 3. coinghill chum an Phoſta do bheith ſeaſmhach dionbhamhaltha.*

5. M. *Abair an 1. choinghiall?*

D. Ar 1. *na pearſana do bheith an aóiß iomchubhaidh, an féar do bheith à 14. & an bhean à 12. do bliaghnuibh comhlionta, gan gáol na col fola na viſge do bheith aca féin ré cheile ar à ttaoibh à ſtig do 4. glúnibh, gan moide ſholomanta gheanamnuighevchta do bheith ar*

gradum sanguinis aut affinitatis contingant, nec ligati alio matrimonio, aut sponsalibus, aut voto castitatis, aut ordine sacro, & similibus.

6. M. Dic secundam conditionem?

D. *Secunda conditio est*, vt in contractu Matrimonij testes adhibeant, & præcipuè proprium Parochum seu Pastorem, curam animarum gerentem.

7. M. Quæ est tertia conditio?

D. *Tertia conditio est*, vt cõsensus vtriusque partis liber sit, nec metu coactus, sitque verbis certis & claris, aut simili signo æquiualente expressus. Tenendum ergò est, si vnum ex tribus hisce deficiat, Matrimonium validum esse non posse.

8. M. Vtrum melius est, vel ad Matrimonium procedere, vel virginitatem seruare?

D. Diuus Paulus explicauit hoc dubium, sic scribens. *Qui Matrimonio* (inquit) *iungit virginem suam, benè facit; qui non iungit, melius facit.* 1. *Cor. c.* 7. scilicèt, virginitatem conseruando. Et ratio est, quia Matrimonium est humanum: Virginitas verò Angelica. Matrimonium secundùm naturam, & virginitas suprà naturam est: nec solum virginitas, sed etiam viduitas Matrimonio excellentior est. Vndè Saluator in quâdam parabolâ dixit: Semen quòd in terram bonam cecidit, attulisse fructum, nunc trigesimum, nunc sexagesimum, nunc centesimum. *Math.* 10. Quod SS. Doctores ita explicarûnt, fructum trigesimum esse Matrimonij, sexagesimum viduitatis, virginitatis denique centesimum. *Cypr. de habitu virg. Hier. l.* 1. *in Iouin. Aug. ser. de virg. c.* 24.

cheachtar dhiobh, gan Posa ele na geallamhain, na gradh coisreagtha, &c.

6. M. *Abair an* 2. *choinghiall?*

D. *A se* an 2. choinghiall, *sinneithe dho bheith dho lathair chonnartha an Phosta, & go hairighthe an Sagart Porroiste ar à mbia curum na nanam.*

7. M. *Ciodh an* 3. *coingheall?*

D. *A se an* 3. coingheall, *toil & á ontadh na lanamhan do bheith saór, gan eagala, aimhdheoin do bheith na dho dheanamh ar ceachthar dhiobh, & an aonta son do fhoillsiudh le briarthraibh follas, no le comhartuibh foillseatheacha. Agus tuig ma theasduigheann cheachtar dona* 3. *coinghealuibh so, nach bia an Posa seasmhach.*

8. M. *Cia féar Posa dho dheanamh na oigheacht do choimhead?*

D. *Foillsighidh dhuin Pól an cheist soin ag labhairt mar so:* Anti cheanglus à oigh féin le Phosa as maith do ní é, gigheadh anti nach dein & chomeadas à oigheacht go glan geanumnuigh, as féar do ní. *Agus a se à resún soin, do bhrigh an Posa gur ní daonna è, & an oigheacht gur ní Ainglidhe í, ata an Posa do reir nadura, amh ata an oigheacht os ciónn nadure: & nihi an oigheacht amhain, acht fós as vaisle an Bhaintreachas na an Posa. As trid soin à deir an Slanuighthóir go ttug ansiól do thuit san talamh mhaith, toradh* 30. *an talamh ele toradh* 60. *& à talamh ele toradh* 100. *As amhluigh mhinighid na Naomh Dhochturidh soin, gur ab è an Posa do bheir tordha* 30. *vaigh, an Bhaintreachas toradh* 60. *& an oigheach toradh* 100.

CAP. XIII.

De Consilijs Euangelicis.

1. M. Dic modò, num præter Articulos Fidei, Orationem Dominicam, ac Decalogi Præcepta, sint aliqua Consilia Euangelica, à Domino, ad perfectius viuendi genus instituendum proposita?

D. Multa consilia sanctissima, & vtilissima à Deo data sunt, quorum beneficio perfectius Præcepta obseruari queant. Sunt autem tria principalia, scilicèt, Paupertas voluntaria, Castitas, & Obedientia.

2. M. In quo Consilium paupertatis consistit?

D. In eo, quòd quis nullam rem propriam habeat: posteaquàm iam ante, aut omnia sua bona in pauperes distribuit, aut certè in commune dispensauit, quòd tantundem est, ac pauperibus illa dedisse. Quòd consilium non modò verbis Christus docuit, sed etiam exemplo, & pòst Christum Apostoli imitati, vti etiam primi omnes Christiani Hierosolymis primitiuæ Ecclesiæ tempore habitantes. Deniquè omnes Religiosi voto se obstringunt, quòd sanctum Consilium voluntariæ paupertatis obseruare velint.

3. M. In quo consilium Castitatis situm est?

D. In eo, quòd quis perpetuò castus esse velit, non solùm ab omni genere peccati carnalis abstinendo, sed etiam à Matrimonio. Quod consilium etiam Dominus noster verbo exemploque docuit, quem Diua Virgo sanctus Ioan-

AN XIII. CAIB.

Ar Chomhairleachuibh an Tſuibhſgeil.

1. M. *Innis duinn à nois, an fhòil à neagmuis Airtiogal an Chreidimh, na Paidre, & Aitheanta an Tighearna, & na Sacramenteagh, comhartleacha ar bioth ele an Tſuibheſgéoil, iar na fhagbhail aguin on Tighearna cheanna, chum ar mbeatha do thabhairt ſuos ní as diongamhalta?*

D. *Ataid an iomad comharleacha ro neamhtha, ro tharabhacha ann tug Diá vaigh, noch gur lena ccognamh as féairde go mór chomeatar na Haitheanta ní as diongamhálta. Agus aſiad na 3. coimharleacha ſo as prinſipalta dhiobh. 1. Bochtacht toilthéanách, Geanamnuigheacht, & Vmblacht.*

2. M. *Ciodh an ní na ſeaſmhann, & na fhòil Comhairle na bochtacht?*

D. *Seaſuigh, ann gan aoin ní dha chuid dileas féin do ſhealabhúgh: tar eis à ronnta ar na bochtuibh, no à tabhartha vaidh à ccoimhchoitinne, noch gur ab ionann è, & à thabhairt do bhochtuibh. Do theaguiſg Crioſt dhuinn an chomhairle ſo, ní le briarthuibh amháin, ach le ſompla, mar as léir ar fegh à bheatha; & deis Chriosd na Hapostail ar alorag, & ar an modh cceanna na Crioſtuighthe do bhí à Ieruſalem à ttoſach na Heagluiſe. Agus fá dheiridh ceangalúid na duoine riaghalta ortha féin le moidi an chomhairle ſo na bochtacht toilteanúigh dho chomead.*

D. M. *Ciodh na ſeaſuigheann comhairle na geanamhnuigheachta?*

D. *Seaſuighe, ann an duine dha chur roimhe féin bheith geanamhnuighe doſhiór, ní he amháin ag ſeachna an vile ghné pheaca chollúidhe, ach fós an Poſa. Do theaguiſg mar an ccéanna an Tighearna an chomhairle ſo le brethir, & le gniomh, & do lean an Neamh ogh Mhuire*

nes Baptista, omnesque Apostoli, vbi ad Apostolatum ab illo vocati fuêre, insecuti sunt: vti etiam omnes Religiosi, & Sacris Ordinibus initiati votum particulare Castitatis edunt.

4. M. In quo consilium Obedientiæ consistit?

D. In eo, quòd quis proprio iudicio renuntiat, ac propriæ voluntati, quod in sancto Euangelio seipsum abnegare vocatur, & in omnibus rebus (Deo non contrarijs) Superiori subiectum esse. Et hoc consilium, Christus mundum docuit, non solùm verbo, sed etiam exemplo, cum æterno Patri in omnibus obediuit; item Matri suæ, cùm adhuc puer esset, ac Iosepho, qui putatiuus eius Pater erat eò quod sPonsus erat Matris eius (nam in veritate Pater eius non fuit, quippè qui ex Matre semper Virgine natus sit.) Est autem hoc tertium consilium, ad quod per totum sese Religiosi omnes obligant.

5. M. Quare tria duntaxat consilia principalia sunt, & non plura nec pauciora?

D. Quia consilia hæc principalia ideò seruantur, vt impedimenta perfectionis in charitate sitæ amoueantur: Quorum tria sunt, videlicèt: Amor bonorum, qui per paupertatem tollitur: Deindè, amor voluptatum carnalium, qui per castitatem tollitur: Deniquè, amor honoris ac potestatis, qui tollitur per obedientiam. Quare cùm homo non nisi hæc tria bonorum genera habeat, scilicèt animam, corpus, & externa bona, ideò tradit Deo exteriora bona per paupertatem; corpus per castitatem; & animam per obedientiam; & sacrificij in morem offert, Deo omnia sua, & sic ad perfectio-

Eoin Baiſte, & na Hapoſtail vile, deis an ngarama, ſoin chomhairle ſo é. Ata fós an chomhairle cheanna ceanguilthe ar na duinibh rioghalta o mhode, & ar an vile phearſain Eagluiſe ò ghraibh choiſreagtha do ghlacadh.

4. M. Ciodh an ní na ſeaſuigheann comhairle na humhlachta?

D. Seaſuigheann, ann duine dho ſheana & do dhiúltú dha bhreitheamhnus, & da thoil féin, ag vmhlù dha vochtaràn ann ſa nuille ní, nach bià an aghaidh Dè, as de ſo ghoirthar ſan Suibhſgeal, duine dho ſheána dho féin. Do theaguiſg Crioſt an comharſe ſo dhon Tſaoghal, ní le brethir amhàin, acht fós légniomh, ór do bhi vmhal da Athair neamhdha ſon vile ní, aris da Mhathair féin, iar mbeith do na leanabh, & do Naomh Ioſeph do bhi an Athair baramhlach aige, ò bheith Pòſta ag à na Mhathair, ór go firineach nióir Athair dho è, do bhrigh gur Mathair do bhi & ata riamh na hoigh do riug è. Ag ſo an treas chomhairle cheangaluid na duoine riagaltha vile ortha féin.

5. M. Cred fá fhoilid 3. comhairleacha prinſipaltha amháinn ann?

D. As as chomeatar na comhairleacha prinſipaltha ſo, chum dibirtha & chur ar ccúl thoirimiſg na diongamhalthachta ata ſon charthann; & à 3. aliòn. 1. gradh maóine ſaoghaltha, noch dhibirthear le bochtacht; gradh ainemheann na colla, dibearthar lé geanamnuiacht; & fá dheirigh gradh onora & comhachta, dibearthar lé humhlacht. Faris ſo, do bhrigh nach foil ag an nduine acht 3. ghné maitheaſa. 1. anam, corp, & an mhain, no na maitheaſa foirimealacha, mar ſoin do bheir do Dhia an mhaoin no na maitheaſa foiremealacha leis an mbochtacht, an corp leis an ngeanamnuigheacht, & an tanam lé humhlacht; & ar modh iobartha offraluig à mbion aige dho Dhia, & marſoin ohamhuighidh è féin chum tiacht chum diongamhalthachta na carthainnem

ſiem charitatis meliori modo diſponitur, quoad in hâc vitâ poſsibile fuerit.

LIBER TERTIVS
DOCT. CHRIST.
In quo tractatur de Virtutibus & Vitijs.

CAP. I.
De Virtutibus in genere.

MAGISTER.

1 EXplicatis quatuor partibus principalibus Doctrinæ Chriſtianæ, explica modò, num adhuc aliud diſcendum reſtet, quod Chriſtianus neceſſario ſcire tenetur?

D. Partes à nobis explicatæ illæ ſunt, quas vnumquemque ſcire oportet. Sunt nihilominùs & alia quædam ſcitu neceſſaria, quæ ad finem noſtrum, quem adipiſci contendimus, beatitudinem ſcilicèt, maximè conducunt: vt ſunt virtutes ac vitia; item peccata. Tametſi enim de his in confuſo, dùm Symbolum Apoſtolorum, ac decem Præcepta explicaremus egerimus: conducibilius tamen iudico de illis diſtinctè & in particulari diſſerere.

2. M. Dic ergò, quid eſt Virtus?

D. Virtus eſt qualitas, quæ in anima recipitur, & habentem bonum facit. Et vti ſcientia bonum Philoſophum facit, ipſaque ars, vt artificis titulum dignè quis referat: ita quoquè Virtus facit, vt homo bonus euadat, benèque cum omni facilitate, promptitudine, ac perfectione operetur.

3. M. Ergò vtiliſsimum eſt eſſe virtuoſum?

AN III. LEABHAR
DON TEAG. CRIOST.
Ar na Subhaiſchibh, & ar na Dubhailchibh.

AN I. CAIB.
Ar na Subhailchibh à ccoitchinne.

MAGHISTIR.

1 *DO ſhoillſigis 4. cotcha prinſipalta an Teagaiſc Crioſtui: foillſigh anois an ſhòil aon ní ele as riochtanas don Crioſtui do bheith ar eolus aige?*

D. Na nithe as riochtanas do gach naon do bheith ar eolus aige, aſiadh na 4. codcha remhraite iad, noch do ſhoillſighmair roimhe ſo. Gigheadh ataid nithe ele as riochtanus don Crioſtui do bheith ar eolus aige, & as tarabhthach cum rochtain chum na crithche chuireamaoid romhainn do ſhagháil .i. a[illegible]onach ſuthain & an bheatha ſhiorruidhe[illegible]ata fiós na ſubhailchidh, & na ndubhailchidhe. Agus bioth gur thracht amair ortha ſo hana, ag foillſiú na Crée, na Paidri, & na Naitheanta: tar à cheann ſoin do connarcas dhamh gur tarabhchach tracht orthá ſéin fá leith. (ailche?

2. M. *Ar an adhbhar ſoin abair cred an ní ſubh.*

D. As caliacht dhairighthe an Tſubhailche ghlacathar ſon anam, chuireas fá ndeara ar an tí aga mbionn bheith go maithamháil do ni an ſhoghlaim File maith do dhuine, & an cheard deagcheardúighe, as ambluig ſoin, chuireas an tſubhailche fá dearaar dhuine bheith na dheagh dhuine, & fós bheith deighnimhorthach le haibigheacht, vmhlacht & le diomgamhalthacht.

3. M. *Mar ſoin as tarabhthach do dhuine bheith ſubhailcheach?*

D. Verùm est, nam qui caret virtute, tametsi interdùm bonum operatur, non tamen nisi cum difficultate magnâ ac imperfectè operabitur.

4. D. Declara nobis hoc aliquo exemplo?

D. Placet mihi; virtus est similis arti, eiusque vsui. Videtur à vobis aliquis artis, ac praxeos pulsandi citharam, aut testudinem peritus, is elegantissimè, magnâque cum facilitate ludet, tametsi chordas non videat: vbi verò aliquis alius artis, vsusque ignarus accesserit, poterit quidem chordas seu fides pulsare, sonumque aliquem excitare, non tamen expedite nec benè. Sic quoquè, qui habet virtutem, v.g. temperantiam, magnâ cum facilitate ac gaudio, vbi opus fuerit, perfectèque horam conuenientem exspectando, ieiunabit, & non nisi concessis cibis, idque semel duntaxat in die vescetur: sed qui non habet virtutem hanc, aut è contrario gulosus est, illi ieiunium instar mortis acerbum erit; & [illegible] ieiunet, non tamen expectare poter[illegible]andendi horam. Vesperi autem cùm tantum semel ei bibendum esset, tantam collationem facere parabit, quæ à cœnâ parùm differat.

5. M. Quot sunt virtutes?

D. Numerosæ admodùm virtutes sunt, principaliores tamen, & ad quas reliquæ omnes traducuntur, sunt septem; nimirùm tres Theologicæ: Fides, Spes, Charitas; & quatuor Cardinales: Prudentia, Iustitia, Fortitudo, Temperantia. Totidem dona sunt Spiritus sancti, quæ Euangelicæ beatitudines subsequuntur, omnem perfectionem Christianæ vitæ cõplectentes. Sunt etiam doudecim fructus Spiritus sancti, & quinque corporis sensus, de quibus suo tẽpore doctrinam tradam.

Foillsudh ar an Tteag. Crioft.

D. As fiór foin, ór an te nach bion subhailcheach, bioth go ndiongnadh deaghnimhartha ar varibh, tar à cheann foin as le dócúl mór & le neambdhiongmhalshacht do ní iad.

4. M. Foillsigh foin duin le somplo egin?

D. As toil leam foin. As cosmhuil an Tsubhailche re healaighain, no re ceird, re na gnatabh, as doigh go fhacuidh tú go minic duine aga raibh tathighe & cleachta ar shinnim chlairsighe, no cióil ele; an tí so as aibigh, luthmar shinneas, gan docúl ar bith, biodh nach feachfeadh na teada; gigheadh tagadh duine ele à nuás, nách bié eolgasach son ealuighin foin, na cliste ar theaduibh do sheinnim, as féidir leis (go deimhin) na teada dho spreaga, & fuoim dho bhuain asda, gigheadh ní cliste, na go maith mar an fhear ele. Acht ceanna an tí aga mbion subhailce (mar à deartha) na measardhachta, do ní trosgadh go furais, luthghaireach, an ámm féin, & ní itheann ach biadh ceaduightheach, dlisdenach, & son aon váir ambàin son lá: gigheadh an tí nach foil an Tsubhailche foin, no ata craosach, as comortas re bás an trosga aige, & bith go ndiongnad trosga, ní fhanan ris an vàir chóir, & na dheaigh foin oidche ar lethsgeal aon dighe ambàin do ól mar as gnaith, do ní colasion bhiós (beagnach) chomór rè an aon chuid.

5. M. Ca mheid subhailche ann?

D. Ataid an iomad subhailche ann, gigheadh an chuid as prinsipalta dhiobh, & chum à ttughthar cach ele go hiomhlàn à 7. à nuimhir 1. 3. subhailche Diadha .1. Creideamh, Dochas, & Cathrannacht: & 4. subhailche Cairdionalta: Crionnacht, Ceart, Neart, & Measardhacht. An lión ceanna Tobhartuis an Spioraidh Naoimh, na ndeaigh foin ndroung a beanuigthe an Tsuibhsgeil ina fhóil diongmhalthacht bheatha an Chriostuighe go hiomlán. Ataid fós ann 12. an Spioraidh Naoimh, & na cuig ceadfadh corpordha ar alaibheoram fá seach go haithghearr.

CAP.

CAP. II.

De explicatione trium virtutum Theologalium.

1. M. QVæ ſunt iſtæ tres virtutes Theologales quas dicis?

D. Hæ ſunt: Fides, Spes, & Charitas.

2. M. Quid eſt Fides?

D. Fides eſt prima virtutum Theologalium, Deũ reſpicientium. Cuius proprium officium eſt illuminare intellectum, excitare ad illud omne credendum, quod Deus per Eccleſiam nobis reuelat, tametſi difficilius ſit, omniq́ue ratione naturali ſublimius.

3. M. Quæ eſt cauſa, quamobrem res Fidei adeo firmiter credere teneamur?

D. Quia Fides infallibili veritati innititur, quoniam totum illud, quod proponit Fides, à Deo reuelatum eſt, & Deus eſt ipſa veritas; vndè impoſsibile eſt, vt id, quod Deus dixit, ſit falſum. Quare cùm Fides aliquid, quod rationi contrarium eſſe videtur, proponit, v. g. virginem peperiſſe, ſic concludet homo, ratio humana debilis eſt, vndè & facile fallitur; at verò Deus nec fallere poteſt, nec falli.

4. M. Quid ergò per virtutem Fidei credendum eſt?

D. Neceſſarium eſt imprimis credere diſtinctè omnes articulos Symboli, quos ſuprà explicauimus, & illos præſertim articulos, de quibus feſta per anni circulum Eccleſia inſtituit, vt ſunt: Incarnatio Domini, Natiuitas, Paſsio, Reſurrectio, Aſcenſio, Miſsio Spiritus ſancti, & Sanctiſsima Trinitas. Deindè præparatum eſſe hominem oportet, vt omne illud credat, quod credendum eſſe declarabit ſancta Mater Eccleſia. Deniquè exterius ab ijs ſibi cauere, quæ ſigna

AN II. CAIB.

Ina fhoillſioghthar na 3. Subhailche Diadha.

1. M. *CIa hiad na 3. ſubhailce Diadha ſo à deirigh?*

D. *So iad: Creideamh Dóchas & Cathrannacht.*

2. M. *Cred è Creideamh?*

D. *A ſe an Creideamh an chèad t ſubhailche dona ſubhailchi Diadha, fheachas ar Dhiá. Agus a ſe à oſſig an tuigſe dho fhoillſiú & do dhú ſacht, chũ Creideamhna gach nithe, fhoillſigheas Dià dhuinn maille ris an Eaglus, bioth go mbèdis docúlach, & os cioñ an vile reſunn nadurtha.*

3. M. *Cred an chúis fá fhóil do fhiachuibh orainn na nithe bheannas ré Creideamh do chreideamhain cho ſeaſmhach ſoin?*

D. *Do brigh gur ſon bfhirinne Jheaſuigheas & ata fuainnement an Chreidimh, ór gach ní dha ccuireann an Creideamh ſios gur ab è Dià fèin fhoillſigheas è, & gur ab è Dià an fhirinne féin. Da reir ſoin ní féidir an ní à deir Dià dho bheith fallſa. Or an tan chuireas an Creideamh ſios, ní dho bheith an agaidh reſuin, mar ata maighdean do bhreith chloinne, as tuighthe dhuinn an ſoin go foil an reſun daonna fann, lag, anamhainneach, & gur ab furuſa à mhealladh; gigheadh ní féidir Dià dho mhealla, & ní mheallann ſe aon neach.*

4. M. *Cred as inchreidte dhuinn le ſubhailche an Creidimh?*

D. *Go harighthe as riochtanas dhuinn artigail an Chreidimh dho Chreideamhain go hidirdhealuighthe, noch do fhollſiòghmair thuas, & go ſpeiſialta na harteagail vd dá ndein an Eaglais ſollamain ar feag na bliaghna, mar ata Féil Muire na ſanais, in ar ghabh Mac Dé vime colann daonna, an Nolluig na rughadh è, aimſir na Paiſe, caiſg na heſeirghe, dardaoin deaſgabhail na ndeacha ſúas ar Neamh, Tiacht an Spioraid Naoimh ar Mhuire, & ar na Haposta-luibh Domhnach Cincifi, & Domhnach na Trí-*

ſunt

ſunt infidelium, vt v. g. eſt Turcicarum, aut Iudaicarum veſtium habitus, veſci carnibus die veneris, vt Hæretici faciũt, & ſimilia; quia non modò neceſſarium eſt corde & ore, ſed etiam opere exteriori ingenuè Fidem profiteri, & ſeſe alienum ab omni ſectà ſanctæ Eccleſiæ contraria, oſtendere.

5. M. Quid eſt Spes?

D. Spes eſt ſecunda virtus Theologica, & vocatur ſic, quod in Deum feratur. Vti enim per Fidem in Deum credimus, ita quoquè per Spem in Deum ſperamus.

6. M. Quid eſt officium Spei?

D. Eſt erigere voluntatem noſtram, & excitare ad æternam fœlicitatem ſperandam. Et quia hoc bonum adeò ſublime eſt, vt eo aſpirare humanis viribus ſit impoſsibile, ideò ſupernaturalem illam virtutem largitur nobis Deus, vt confidamus fore, aliquando nos illud bonum conſecuturos.

7. M. In quo fundatur hæc Spes & ſuſtentatur?

D. Fundatur in infinitâ bonitate & miſericordià Dei, in eaque ſuſtentatur. Cuius hoc eſt argumentum certiſsimum, quod ſuum proprium filium dederit, & per illum in filios nos adoptarit, & regni cæleſtis hæreditatem promiſerit, ſi opera conformia dignitati receptæ faciamus, & ille ſimùl gratiam, auxiliumque ſufficiens ad præſtanda talia opera ſubminiſtret.

noide. Ina cheann ſon ni folair dhuinn dheith ollamh chum gach nithe fhogras & chureas ar Naomh Mhathair an Eaglais ſios dúinn, da chreideamhain. Fa dheiridh ní folàir dhuinn ſinn féin do ſheachna ar chomharthuibh foiriomlacha na Naincriostuighthe, mar ata culaidh Thurcaigh no Vdhail do chur vmuinn, feoil do ithe Diahaoine, amhail do nid na Hericidh, & à ſamhail ele ſoin; Or nibe amháin go fhoil do fhiachuibh orainn an Creideamh do admhail leiſean ccroidhe & leis an mbéal, acht fos ni folair dhuinn le nar noibreachaibh foiremlacha à adamhail, & ſiñ fein do thaiſbeine coimhtheach letbealachais, ón vile nós dho bheith contrardha dhar Naomh Mhathair an Eaglúis.

5. M. Cred è Docchus?

D. A ſé an Dochus an 2. ſubhailche Diadha, & goirthar Diadha dhé, do bhrigh gur ab ar Dhia thriallas, & gur ab è as coſboir graidh, & as fundament dhi; or amhuil chreidimid an Ndiá leis an ccreideamh, as mar ſoin chuirimaoid ar ndochus, & ar munin an Diá leis an Ndochus.

6. M. Cred è offig an Dochuis?

D. A ſé à offig, ar ttoil do thoghbháil, & do dhuſacht à munighin & an ndochas an Tſonuis ſhiorruidhe. & ar an adhbhar go fhoil ſo chomh ard ſoin, nach féidir le cumus daonna à rochtain, as da bhrigh ſoin dhorteas Diá orainn an Tſubhailche ſo noch ata os cionn nadurach, ioñus maille rè go mbiagh muinin aguin tiacht trath eigin à ſeilibh na mór mhaitheaſa ſon.

7. M. Ciodh ina ſeaſuigheann no na fhoil fuainneament an Dochais?

D. A mòr mhaith & à mòr Throcaire De. (O na fhoil an Chomhartha follas ſo aguin) .i. go ttug à Mhac Dileas féin duinn, & as maille reis do ghlac mar chloinn toghtho & mar dhaltuighe dho féin ſinn, & a gealladh oireachtaidhacht Nimbe dhuinn, ma niomaoid oibreacha do reir na dighnite do ghlacamair, de bhearra ma raon reó gráſa & cognamh dhuinn chum na noibreach ſon do dheanamh.

8. M.

8. M. Quid est Charitas?

D. Est tertia virtus Theologica, quæ in Deum fertur, quoniam per illam anima nostra ad amandum Deum super omnia impellitur, non solùm vt Creatorem, auctoremque bonorum naturalium, sed etiam, vt datorem gratiæ ac gloriæ, quæ sunt bona supernaturalia.

9. M. Vtrùm Charitas in creaturas feratur?

D. Fertur Charitas propriè ad omnes homines, omniaque illa, quæ à Deo sunt facta, cum hoc tamen discrimine, vt Deus diligatur propter seipsum, quandoquidem bonum infinitũ est: Alia verò omnia propter Deum diligantur. Et in particulari debet amari proximus, eò quòd ad imaginem Dei factus sit, vti nos. Vndè per proximum non solùm parentes & amicos, sed quoslibet homines accipimus: etiamsi inimici nostri sint, quia quilibet imago Dei est, & hoc titulo quoquè amari debet.

10. M. Estne magna virtus Charitas?

D. Est omnibus maior, tantumque bonum est, vt si quis illud habeat, non possit salutem suam perdere, modò antè Charitatem non perdat: quàm qui non habet, nullo modo saluari potest, etsi virtutes cæteras omnes, donaque Dei possideat.

8. M. *Cred è Carthainnacht?*

D. *An 3. ſubhailche Diadha, roicheas chum Dé ata na chuſpoir aice, do bhrigh gur mailleè ghluaiſtear ar nanam chum Dià dho ghraudh os cionn an vile ní, ní mar Chruthaithoir, & mar vghdar na maitheasa nadurtha amhain, acht fós, mar thabhartbóir na ngrás & na gloire, ata na maitheas os cionn nadúre.*

9. M. *An roicheann, an Charthainnacht gus na creaturibh?*

D. *Rothaigh go deimhin an Charthainnacht gus an vile dhuine, & gus gach ní ele dhar chruthaigh Dià; gidheadh leis an idirdhealabhugh ſo, ionus go ngraidhm. is Diá ar à ſhon féin, ar ſon gur ab è féin amhain an mhaith dhoithchriochtmuighthe: An vile ní ele as ar ſon Dé as graidthe iad. Agus fá leith an chomharſa do bhrigh gur ab ar iomhaighe Dé ata deanta mar finne. Nibe amhain ar ngaol, & ar ccairde, as tuigthe dhuinn mar chomharſoin, acht fós gach vile dhuine ele, bioth go mó easgairde dhuinn iad: ór as iomhaigh do dhia gach nduine aco, & mar an cceanna as leis an ttiotul, & leis an cceill ſo as iongbradhaithe dhuinn iad.*

10. M. *An mór an tſubhailche an Charthainnacht*

D. *A ſi as mò aca vile, & ata cho mòr ſoin do mhaith, ionnus cibe aga mbia nach féidir leis à ſlanù fiorrùi dho chailleamhain, mona ar chaill è roimh an Charthainne, & an tí ag nach bí, ní féidir à ſhlanugh choithe, bioth go mbeidis an vile ſubhailche ele & tioghlaiceDè go huligbe aige.*

CAP. III.

De Virtutibus Cardinalibus.

1. M. QVot ſunt virtutes Cardinales?

D. Sunt quatuor, nempè: Prudentia, Iuſtitia, Fortitudo, Temperantia.

2. M. Quid est Prudentia?

D. Est prima quatuor virtutum Cardinalium, quæ ideò tali nomine insigniuntur, quod quatuor virtutes principales ſint, & veluti omnium aliarum virtutum moralium & humanarum fontes. Prudentia

AN III. CAIB.

Ar na ſubhailchibh Cairdionalta.

1. M. CA mbeid ſubhailche Cairdinalta ann?

D. *Ata à 4. marata: Gliocas, Ceart, Neart, Meaſardhacht.*

2. M. *Cred è Gliocas?*

D. *An 1. ſubhailche dona 4. ſubhailchidh Cairdinalta (goirthear an tainim ſoin diobh, do bhrigh gur 4. ſubhailche prinſipalta iad, ataid amhail toibreacha & preamhadh ag iomlána na ſubhailchibh ele moralta & daonna.) Or an Gliocas, ſtiúraighe*

tia enim intellectum, Iustitia voluntatem, Temperantia appetitum concupiscibilem, Fortitudo verò irascibilem gubernat.

3. M. Quod est officium prudentiæ?

D. Est monstrare in omni actione debitum finem,& conuenientia media, omnesq; circumstantias, videlicèt tempus, locum, modum,& similes, vt in omnibus,&per omnia benè fiat. Vnde reliquarum virtutum Magistra vocatur, & se habet instar oculi in corpore, instar salis in cibo, & instar Solis in mundo.

4.M. Quæ sunt vitia Prudentiæ cõtraria?

D. Virtus semper in medio consistit, ideòque duo vitia contraria habet, quæ sunt eius extrema. Vnum vitium Prudentiæ contrarium, est imprudentia, id est, inconsideratio & temeritas, estque illorum, qui non considerant hoc, quod faciunt, quapropter neque verum finem respiciunt, neque vera media capescunt. Alterum vitium est astutia, aut prudentia carnalis, estque illorum qui summâ cum industriâ expendunt finem, ac media, nihilominùs in omnibus vtilitatem propriam ideò spectant, vt bonum aliquod mundanum obtineant. Quapropter proximum subtiliter decipere conantur, & ad suum benèplacitum vniuersa perficere. In fine tamen videbitur homines tales imprudentissimos fuisse, quod summi boni, propter amorem boni minimi iacturam fecerint.

5.M.Quid est Iustitia,&quod eius officiũ?

D. Iustitia est virtus, dans vnicuique quod suum est. Vndè officium eius est in omnibus, quod æquum est ac iustum respicere, & in humanis contractibus æqualitatem adhibere. Quod vtiquè fundamentum quietis omnis ac pacis est. Quia si quisque suo contentus viueret, nec quod alterius est, appeteret, nullum amplius bellum, nec discordia moueretur.

Tuigse, an Ceart, riaghla se an Toil; an Neart, riaghluidh se an Fhearag; & an Mheasardhacht stiuraghsi an Fonn meangasach.

3. M. Cred è offig an Ghliocais?

D. A se à offig, taisbeana san vile gniomh an chrioch iomchuibhe, & na medhoin oireamhnacha, & gach ní ele bheaneas riù, mar ata aimsir, ionad, modh, & à samhail ele, ionnus go mbiagh an obair go maith son vile ní go huilidheach. As trid soin goirthar dhi Maghistras na subhailchi ele, & ata si, amhuil súile san ccorp, amhuil salann san mbia, & amhail Grian san Domhan. (Ghliocais?

4. M. Cia na dubhailchidhe ata an aghaidh an

D. Ata an tsubhailche so dho shiór à meodhón, & marsoin ataid aice dha dhuailche na haghaidh, noch ata na leithimeall, nò na tteorannuibh aice. Dubhailche dha fhuil an aghaidh an Ghliocais, à se an taimhghliocas. 1. gan feachain na thimcheall, & mearradhantacht, do bheir ar dhuine ní dho dheanamh, gan amheas cred do ní, da bhrigh soin ní fhiachaid an chrith shireneach, & ní ghlacaidh na medhoin oireamhnacha. Asi an dubhailche ele ata na haghaidh an chealag, no an Gliocas colluidhe no saoghalta; & as ris an ndruing do ní à ndicheall Gliocais ar an ccrith do rochtain, & ar na medhonuibh do ghlaca, bheanasi, gidheadh à se à ttarabha féin sheachaid san vile ní, ionnus go ttiocfadaois chũ maitheasa egin saoghalta. Agus mar soin cuirid riõpo go gearchuseach, meangach an chõharsa do mhella chum gach ní dho chriochnugh do reir à ttoile féin. Bù follas amh fá dheirigh an droung so do bheith rò aimhghlic, leamh, tre chailleamhain na hardmhaitheasa, ar son na maitheasa bigi saoghalta soin

5. M. Cred è Ceart, & cred è a offig?

D. As subhailche an Ceart, do bheir do gach naon gach ní as leis. Asi offig an Chirt, an direach do dheanamh son vile ní, & cothrum do chonnimhail an sna connarthoibh saoghalta. Noch as fuainnement don tsuaimhneas & don tsiocháin. Or da mbeith gach naon toilteanach lena chuid féin, & gan cuid dhuine ele dho shantughadh, ní bhiagh coga, na aisiochainn an choiche.

6. M.

6. M. Quæ ſunt vitia Iuſtitiæ contraria?

D. Sunt duo: Vnum eſt Iniuſtitia, quando videlicèt quis, quod alterius eſt, accipit, aut in contractibus minus dare vult quàm debet, aut plus recipere quàm ei debetur. Alterum eſt nimia Iuſtitia, quando videlicet quis nimium rigoroſus eſt, & nimis ſubtiliter omnia contrà rationis dictamen ad iuſtitiæ regulam exigere vult: quia in multis caſibus Iuſtitia cum Miſericordia miſcenda eſt, vt in paupere homine videre eſt, qui ſi non poſsit debitum ſuum, adeò citò abſquè grauiſsimo ſuo damno ſoluere, rationabile ac iuſtum erit aliquid temporis pro ſolutione illi indulgere: quod qui non facit, in nimio rigore peccat. (cium?

7. M. Quid eſt Fortitudo, & quod eius offi-

D. Fortitudo virtus eſt, quæ promptum hominem facit, ad ſuperandas difficultates omnes, quæ bonã operationem impediunt, imò etiam ad mortis paſsionem ſe extendit, quando videlicèt, vel gloria Dei eam exigit, vel certè in debito noſtro deficere nolumus. Huius enim virtutis beneficio, Martyres omnes de perſecutoribus ſuis triumpharunt, omneſque ſimiliter fortes milites, qui in iuſto bello ſe fortiter probarunt, magnamq; gloriã per virtutẽ hanc reportarũt.

8. M. Quæ vitia ſunt cõtraria Fortitudini?

D. Sunt duo, videlicèt: Timor & Audacia. Timor efficit, vt homo facillimè animum deijciat; quod vtiquè ex modicâ fortitudine naſcitur. Audacia verò facit, vt præſentiſsimis ſe quis periculis obijciat, quando non eſt neceſſarium. Quæ (ſic loquendo) nimia fortitudo dici poteſt, nec eſt laude dignâ, ſed vituperio, quia virtus non eſt, ſed vitium.

9. M. Quid eſt temperantia, & quod eius officium?

D. Temperantia virtus eſt, quæ ſenſualibus delectationibus frenum inijcit, facitq;

6. M. *Cia na dubhailche ata contrardha dhon Cheart?*

D. *Ataid 2. dubhaiiche na haghaidh an 1. duailche as eagóir no aincheart i. 1. an tan ghlacas duine chuige féin, cuid duine ele, go haindlighteach, no ann ſna cunnerthuibh gur mián leis niſa lúgh do thabhairt vaigh na dhlighthear. An 2. dubhailche as cruas cirt è. 1. an tan bhiós duine ro dhiàn ag tabhairt gach ní go caól cianraidharcach chum riaghlach an dligh an aghaidh reſuin: ór à moran do chaſuibh as riochtanas an Trocaire dho mheaſga thrid an cceart; mar ata dha mbeith duine bocht ar à mbiag fiacha, neamh chumuſach ar an ndiól gan a ro dhiobhail féin, as ceart & as reſunta, aga, & ſpás aimſire do thabhairt do chum dioluigheachta, & goibe nach dena ſo, peacuigh ſe le cruodhail.*

7. M. *Cred è Neart, & cred è à offig?*

D. *Aſedh as Neart ann, ſubhailche do ní duine abigh, le cclaoithann an vile dhócúl chuireas tuiteameaſg ar na degoibreachuibh, fós roſigh go minic go nuige an mbàs, an tan as riochtauus è, à ttaoibh glore Dé, no chum gan teastail ò nar ndúalgas féin. As le coghnamh na ſubhailche ſo, do rugadar na Naoimh Mhartirig buogh ar lucht an inghreama, & à ndithcheaſita & do theiſbean iad féin neartmhar laidir à ccogaoibh dliſteanacha, beirid buadha & do gheibhid gloire leis an ſubhailche ſo?*

8. M. *Cia na dubhailche ata cõtrardha dhõ Neart?*

D. *Ataid 2. dubhailche. 1. Meatacht, & Andanacht, no ainbheodhacht. Cuiridh an Mheatacht, fá ndeara ar dhuine è féin do thabhairt go ro vroiſ; & as ò bheggneart fhaſas. An Ainbheodhacht amh, cuiridh fá deara ar dhuine è féin do thabhairt gu togorthach don vile pheriacail dha ttiocfa, gan riochtanus. Ag labhairt mar ſoin, as féidir ró bheodhacht no ró neart do ghairim dhi, & ní thuilleann moladh, acht diomoladh mór, ór ní ſubhailche ach locht & dubhailche mhòr.*

9. M. *Cred í Meaſardhacht, & ciodh à offig?*

D. *Subhailche chuireas ſrian ris na hainimhanibh, & do bheir fá deara ar an ti aga mbi na nithe miangaſacha taithneamhacha do ghlaca, &*

vt homo huiusmodi voluptatibus ex præscripto rationis vtatur.

10. M. Quæ vitia sunt contraria Temperantiæ?

D. Sunt duo, nimirùm: Intemperantia & Insensibilitas. Intemperantia est, quando quis nimium delectationibus se dedit, ideòque in cibo, potu, ac similibus excedit, quod tàm animæ, quàm corpori noxium est. Insensibilitas est, quando quis ad alterum extremum progreditur, & adeò voluptates omnes fugit, vt etiam necessarijs cibis ad conseruandam sanitatem vti nolit, ne modicam illam delectationem, quam naturaliter cibus conueniens comportat, sentiat. Attamen inter homines, vulgare, magis vitium est Intemperantia, quàm insensibilitas. Omnes enim Sancti ad ieiunium, carnisque mortificationem nos sunt exhortati.

CAP. IV.

De Spiritus sancti donis.

1. M. QVæ & quot sunt dona Spiritus sancti?

D. Sunt illa septem, quæ Isaias Propheta recenset, nempè

Dona
1. Sapientiæ.
2. Intellectus.
3. Consilij.
4. Fortitudinis.
5. Scientiæ.
6. Pietatis.
7. Timoris Dñi.

2. M. Cui rei hæc dona inseruiunt?

D. Vt nimirùm illis perfectionem vitæ Christianæ consequamur, quia instar scalæ se habent, per quam à statu peccati, per diuersos gradus ad summam sanctitatem progredimur. Aduertendum tamen est, Prophetam in numero graduum horum deorsum tendere, quia scalam illam è cælo descendentem aspexit; nos verò eandem inuertemus, & ab inferioribus gradibus ordiemur, vt sic sursum feramur, & in cælum

Foillsudh ar an Tteag. Crioſt. (ſuin.

do ghnathú do reir deachtuithe no rialach an re.

10. M. *Cia na dubhailchidhe ata contrardha dhon Mheasarghacht?*

D. *Ataid 2. dubhailche .1. Neamhmheasardhacht, & Neamhmhothù. A sedh as neamhmheasardhacht ann, an tan do bheir nach è féin do iomad taithnimh & suilt no miangauis, & da bhrigh soin do ní an iomarca an ithe & an ól, & na samhail ele, noch ata vrachoideach dhon chorp & don anam. An neamhmhothú, an trath theid duine go nuige an tteorainn ele, & sheachnas an vile ní miangasach, cho mór soin, nach áil leis fós an bheatha as riochtanus chum à shlainte dho chothú, do ghlaca, do eagla go naircochadh sé began tainthnibh, do bheir an biá oireamhnach go nadurtha leis. Gigheadh as gnathighe à measg no ndúine comhchoitcheann dubhailche na neamhmheasardhachta no an chraois, ina an dubhailche ele. Or soin an chúis fá ar chuiredar na Naoimh sios duinn le briarthaibh & le gniomh an trosga, & ceasadh & smachtú na colla.*

AN IV. CAIB.

Ar Thioghlaicibh an Spioraid Naoimh.

1. M. *CIA & camheid iad Thioglaici an Spioraid Naoimh?*

D. *Ataid na seacht Ttiodhlace vd ann, do connocas don Fhaigh Isaias .1.*

Tiodh. na
1. Heagna,
2. Tuigsi,
3. Comhairle,
4. An Nirt,
5. An Eoluis,
6. Budhachta,
7. Fagla Dé.

2. M. *Ciodh dha fhoghnaid na Tiodhlaice so?*

D. *Chum go roifeadh linn tiacht chum iomolaine, & chum diongamhaltachta na beatha Chriostãhla, ór as amhail dreimire ataid aguiñ noch gut leis ó staid an pheaca, a ccoiscémibh eagsamhla theighmid suás go nuig an ard Neaomhthacht. As ionchomharthuigh amh an so, gur ab amhluigh do airimh an Faidh na coisceimi so, à tiacht anúas, ór as anúas ó Neamh do chonnairc an dreimire soin ag turling; as on ttalamh amh aireochamne iad ag tosnú óna coisceimibh iochtaracha, ionnus mar*

de

de terra transcendamus. Quare *Primus gradus*, ponitur à nobis timoris Domini : cui tunc imponit pedem peccator, cum suum inimicum Deum omnipotentem esse considerat.

3. M. Quis est secundus gradus ?

D. Donum Pietatis, est secundus gradus: quia qui pœnas à Deo peccatoribus intentatas timet, ille pius esse incipit, & obedire Deo ac seruire desiderat, item in omnibus voluntatem eius facit.

4. M. Quis est tertius gradus ?

D. Donum Scientiæ, est tertius gradus: quia qui desiderat facere diuinam voluntatem, is petit à Deo, vt se de sanctis præceptis suis ac legibus erudiat. Deus enim partim per prædicatores, partim per libros, partim per inspirationem internam facit omnia illa sciri, quæ scitu sunt necessaria.

5. M. Quis est quartus gradus ?

D. Donum Fortitudinis, est quartus gradus : quia qui scit voluntatem Dei, & per omnia seruire Deo proponit, ei difficultates multæ à mundo, carne, & diabolo obiectantur: & ideò Deus hoc donum fortitudinis dat, quo omnes difficultates superentur.

6. M. Quis est quintus gradus ?

D. Donum Consilij, est quintus gradus: quia Diabolus quando robore suo non potest vincere hominem, ad fraudes conuertitur, & sub prætextu boni iusto homini, casum adornat. Deus verò non deserit illum, sed consilij donum communicat, quò aduersus fraudes inimici præualeat.

7. M. Quis est sextus gradus ?

D. Donum Intellectus, est sextus gradus: quia vbi iam homo satis exercitatus est in vita actiua, multasque à dæmone retulit victorias, trahit eum impellitque ad contemplatiuam vitam, & per donum hoc intellectus facit, vt diuina mysteria intelligat ac penetret.

ſoin go rachamaoid ón ttalaimh ſúas go Neamh. Soin à chuis gur ab è an. 1. coiſceim churtar rōhainn Eagla De: ar à ccuireann an peacach à chos an tan mheaſas go mbionn Dia vileachombachtach an eaſcairid aige

3. M. *Ciodh an 2. coiſceim?*

D. *A ſe coiſceim na buidheacht & na truaidh, an 2. coiſceim an, ór an tí ghabhas eagla roimh na piantuibh, bhagaras Dia ar na hpeacuidh, cuiridh roimhe bheith buidheach truaidheach, dha vmhlú féin, ag deanamh toile Dè, & à ſherebhiſe go dichiollach an*

4. M. *Ciodh an 3. coiſceim?* (*gach ní.*

D. *A ſe an Fios, an 3. coiſceim: ór goibe le na meán toil Dé dho dheanamh, ſiridh an tí ſo ar Dia, à Aitheanta & à Dhligh dho theagaſg dho. Dià amh teagaſcuidh cuid maille ris na ſeanamontoibh, cuid maille ris na leabharaibh, & cuid maille re hoibriu inchleithe no ſeidi foileathach, na nithe as riochtanas dho à fhios do bheith aige.*

5. M. *Ciodh an 4. coiſceim?*

D. *A ſe an Neart, an 4. coiſceim: òr goibe bhias eolgaſach feaſach ar Thoil Dè, & chureas roimhe à ſherebhis do dheanamh ans na huille nithe, cuiridh an ſaoghal, an cholon, & an Diabhul an iomad docúil air: & da bhrigh ſoin, do bheir Dià Tiodhlaice an Nirt do, le mberimn buadh ar na dócúlaibh ſoin.*

6. M. *Ciodh an 5. coiſceim?*

D. *A ſe Tiodhlaice na comhairle, an 5. coiſceim: òr an trath nach tig leis an Ndiabhul an duine dho chláoi le na neart fein, filligh ar cheilig & ar mhealltoreacht, & fa bhrat mhaitheaſa, do ní à dhicheall ar an nduine cheart fhireanda dho leagadh. Gidheadh ní thregean Dià è, acht dho bheir Tiodhlaice na comhairle dho, le mberionn buaigh an aghaidh cheilige à eaſcarad.*

7. M. *Ciodh è an 6. coiſceim?*

D. *A ſe Tiodhlaice na Tuigſi, an 6. coiſceim: òr an tan bhios duine muinte & eolgaſach go maith ſan mbeathaidh ghniomhaigh, & iar mbreith an iomad buoaidhibh dho ar an Ndiabhul, tairinnighidh Dià chum bheatha ardſmaointidhthe Neamdha è, & leis an Tiodhlaice ſon na Tuigſi, do bheir Dià dhó na deamhairrúinn Neamdha do ſgruda & do thuigſin.*

8. M. Quis est septimus gradus?

D. Donum Sapientiæ est septimus gradus: qui perfectionis complementum est, quia ille est sapiens, qui primam causam cognoscit, & ad illam omnes suas exigit actiones & ordinat: quòd ille facere non potest, qui huic dono intellectus perfectam charitatem non adiungit: siquidem intellectu primam causam cognoscit, & charitate ordinat omnia ad vltimum finem ac disponit. Deniqúe quia Sapientia affectum intellectui coniungit, ideò sapientia vocatur, id est, sapiens scientia, vti D. Bernar. docuit.

CAP. V.

De Fructibus Spiritus sancti.

1. M. QVot sunt fructus Spiritus sancti?

D. Sunt duodecim, vt hic sequuntur, nempe:

Fructus.

1. *Charitatis.*	7. *Benignitatis.*
2. *Solatij spiritualis.*	8. *Mansuetudinis.*
3. *Pacis.*	9. *Fidei.*
4. *Patientiæ.*	10. *Modestiæ.*
5. *Liberalitatis.*	11. *Continentiæ.*
6. *Bonitatis.*	12. *Castitatis.*

2. M. Quare dicuntur Fructus Spiritus S.

D. Quia sicut fructus est vltima pars arboris, suauissima, dulcissimaque, hi fructus aliarum virtutum sunt nobilissimi, dulcissimi, & vltimi.

CAP. VI.

De Beatitudinibus.

1. M. QVot sunt Beatitudines Euangelicæ?

D. Sunt octo: vt hic sequuntur, nempe:

Beati.

1. *Pauperes spiritu: quoniam ipsorum est regnum cælorum.*
2. *Mites: quoniam ipsi possidebunt terram.*
3. *Qui lugent: quoniam ipsi consolabuntur.*
4. *Qui esuriunt & sitiunt iustitiam: quoniam ipsi saturabuntur.*

Foillsudh ar an Tteag. Crioſt.

8. M. *Ciodh an seachtmhadh ceim?*

D. *Asi Tiodhlaicse na Heagna an 7. ceim: noch as coimhlionadh & as crioghnughadh ar an Niongmhalthacht, òr à se as duine eagnuigh ann, an ti as eolach ar an 1. chùis, stiuras à ghnimhartha go huilidhe dha reir: ni nach feidir dho dheanamh mona cheangla an chathrainn dhiongāhaltha reTiodh laigthe na Tuigsi: do brigh gur leis an Tuigsi aithnieas an 1. chuis, & gur leis an ccarthainn stiuras & ollamhogheas gach ní chum na crithe deighnuighe. Fa dheiridh do bhrigh go cceangalann an Eagna an Toil ris an Tuigsi goirthear Eagna dhi. 1. Eolas deagbhlasta, amhuil do theagaisc san Bernard*

AN V. CAIB.

Ar Thorthuibh an Spioraid Naoimh.

1. M. *CA mheid iad Tortha an Spioraid Noimh.*

D. *Ataid 12. do Thorthaibh an Spioraid Naoimh ann, mar ata ann so sios. 1.*

Torthi na

1. Carthannacht.	7. Buidheachta.
2. Tsolais spioradalta.	8. Ceannsachta.
3. Siochana.	9. Chreidimh.
4. Faoighdne.	10. Tromdhachta.
5. Feile.	11. Gloine. (ta.
6. Maitheasa.	12. Geanamnuigheach-

2. M. *Cred fá ngoirthear dhiobh Tortha an Spioraid Naoimh?*

D. *Do bhrigh mar à se ār Toradh cuid as deaghnuighe, & as millse dhon chrann; as mar soin, à siad na Tortha so as vaisle, as millse, & as deghnui dona subhailchi ele.*

AN VI. CAIB.

Ar na Dronguibh Beannuighthe.

1. M. *CA mheid na Droungha Beannuighthe, an Tsuisgeoil?*

D. *Ataid 8. Ndroungha Beannuighthe ann: mar as leir an so sios. 1.*

As Beann. na

1. Boicht ó Spioraid, do bhrigh gur leo féin Riocht Nimhe. (lamh.
2. Ceannsach, do brigh go sealabhoid an Ta-
3. Ghuileas go subailcheach, do bhrigh go mbiaid solasach.
4. Ocraigh, & Iotmhair shubhailcheacha,

5. Mi-

Beati
5. *Misericordes: quoniam ipsi misericordiam consequentur.*
6. *Mundo corde: quoniam ipsi Deum videbũt.*
7. *Pacifici: quoniam Filij Dei vocabuntur.*
8. *Qui persecutionem patiuntur propter iustitiam: quoniam ipsorum est regnum cælorũ.*

2. M. Quid sunt istæ 8. Beatitudines, quas in Euangelio Saluator nos docuit. *Mat. c.* 5.

D. Sunt altera scala, per quam perfectionis apicem tenemus, similis scalæ illi, quam de Spiritus sancti donis fabricauimus. Quoniam in septem sententijs illis continentur septem gradus, quibus beatitudinem adipiscimur. Octaua verò signum complectitur, ex quò cognoscamus num scalam illam transmiserit homo aut non.

3. M. Explica breuiter hanc scalam?

D. Christus Dominus noster in tribus prioribus gradibus impedimenta perfectionis submouet, per quam beatitudinem consequimur. Quorum ordinariè tria sunt, desiderium nempè bonorum, honoris, ac voluptatum.

4. M. Explica primum gradum?

D. In primo gradu dicit Christus, beatos esse pauperes spiritu, id est, illos qui voluntariè bona sua contemnunt.

5. M. Explica secundum gradum?

D. In secundo gradu dicit, beatos esse mites, qui cedunt omnibus, & resistunt nemini, siue in faciem notentur ignominia, siue à tergo eandem excipiant.

6. M. Explica tertium gradum?

D. In tertio gradu dicit, beatos esse illos qui lugent, id est, qui mundi lætitiam & voluptates non quærunt, sed attendunt, quomodo pœnitentiam faciant, suaque peccata deplorent. Porrò in duobus gradibus sequentibus vitæ actiuæ perfectionem docet, in illis omnibus adimplendis sitæ, ad quæ per iustitiam & charitatem obligamur.

7. M. Explica quartum gradum?

or biaid sá suithe. (caire ortha.
5. Trocairigh, do bhrigh go ndiongantar Trocaire.
6. Ghlan chroidhe, òr do chifid Diá.
7. Shiodhach, òr goirfidhear dhiob clann Dè.
8. Dimheirig do thulang ar son an chirt, do bhrigh gur leò féin Riocht Nimhe.

2. M. *Cred iad na* 8. *Ndroungha Beanuigthe so, noch dho theagaisc ar Slanuightheoir duiñ son Tsuisgeal.*

D. *Ata dreimire ele le roichthear súas go hardcheim na diongmhalthacht, as cosmhail ris an ndreimire ele vd do chomharimair air Thighlaicibh an Spioraid Naoimh. Or à taid an sna* 7. *raidthibh soin* 7. *ccoisceimi le roiseamaoid an Bheanuightheacht. Dobheir an* 8. *radh fá dheirigh comhartha le naithnimaoid an ranig leis an bpearsain dul súas son dreimire, no nach ranig.*

3. M. *Minigh go hachamair an dreimire so?*

D. *Teagasgaidh ar Ttighearna Iosa Crioſt dhuinn ans na* 3. *ched choiscemibh toirimisg na deanghamhalthachta dho dhibirt, le racham dhon Bheannuightheacht shiorraidhe: ataid* 3. *ghnath thurimisg ann, mar ata méan maoine, onora, & taintnimh saoghaltha.*

4. M. *Foillsig an ced choisceim?*

D. *Son ched coisceim á deir Chrioſt, gur Beanuighthe Boicht na Spioraid.* 1. *an Droung sheánas don tsaoghal da ndeoin féin.*

5. M. *Foillsig an dara coisceim?*

D. *Son* 2. *choisceim a deir Crioſt, gur beanuighthe na cceannsui.* 1. *an droung chuireas iad féin fáoi chach, & nach cureann an aghaidh na muintere do bheir masta dhoibh à leith aighadh, na chúil.*

6. M. *Foillsig an treas coisceim?*

D. *San* 3. *coisceim adeir ar Ttighearna gur beannuighthe an droung chaoidheas* 1. *an droung nach sireann aoibhneas, na solás an Tsaoghail, acht dobheir an aire da bpeacuibh dho cháoi, & do dheanamh aithrighe ionta. Fós amh san* 2. *choisceim ele so ta chugain teagasgaidh duinn foirbhtheacht, & diongamhaltacht na beatha ghuiomhuighe, ata à ccoimhliona gach nithe ata do voalach orainn mailleresceart & le cathrainn.*

7. M. *Foillsig an ceathramha coisceim?*

D. In

D. In quarto gradu dicit, beatos esse illos qui famem, sitimque iustitiæ habent.

8. M. Explica quintum gradum?

D. In quinto gradu beatos esse Misericordes pronunciat. In duobus postremis, ad perfectionem vitæ contemplatiuæ nos trahit.

9. M. Explica sextum gradum?

D. In sexto gradu dicit beatos illos, qui corde mundo sunt, quia Deum videbunt, videlicèt, in alterâ vitâ per gloriam, quem in hâc vitâ per gratiam contemplationis cognoscent.

10. M. Explica septimum gradum?

D. In septimo gradu beatos dicit, pacificos eo quod filij Dei vocabuntur, id est, beatos illos esse, qui contemplationi perfectam charitatem adiunxerint: item omnia in Deum direxerint, pacatoque vniuerso animæ regno, filij Dei euadent Patri similes, sancti ac perfecti.

11. M. Dic postremò octauam sententiam?

D. Octaua sententia nouum gradum perfectionis non continet, vti rectè Diuus Augustinus obseruat, sed manifestum nobis signum demonstrat, ex quo concludere possmus perfectionem, hominem adeptum esse. Signum autem hoc est, iniustas persecutiones voluntariè tolerare, quemadmodum enim auram in fornace probatur, sic quoq; homo iustus perfectus; in tribulationibus.

Foillsudh ar an Tteag. Crioſt.

D. Son 4. coiſceim adeir ſé, gur beannuighthe an Droung ar ambionn ocaras, & tart an chirt.

8. Foillſigh an cuigiú coiſceim?

D. Son 5. coiſceim à deir an Tighearna, gur ab Beannuighthe an droung Throcaireach. Son 2. coiſceim deghnacha taringhidh ſinn chum diongambaltha tana beatha ardſnuaintighe.

9. M. Foillſig an ſeiſedh coiſceim?

D. Son 6. coiſceim à deir ſe, gur Beanuighthe an droung bhios glan chridheach, ar an adhbhar go bfhaicfaid Diá. 1. ſon mbeatha ſiorraidhe le na ghlore, noch aithnid ſon mbeatha ſo le ard ſnuaintithibh maille re graſuibh

10. M. Foillſig an ſeachtmha coiſceim?

D. Son 7. coiſceim à deir ſé gur ab Beanuighthe an droung ſhiodhach, do brigh go ngoirfear clann Dè dhiobh. 1. gur Beanuighthe an droung cheanglus an charthannacht dhiongambaltha re hard ſnuaintibh neamdha na tuigſi: mar an cceanna do dhirigh an vile ní chum Dé, & iar cceanſugh riochta an anama go hiomalán, biaid na ccloinn aige & go diongálta, naombhta, coſmhail re naNathair.

11. M. Foillſig à tochtmhadh radh?

D. Nil ſon 8 radh coiſceim nua dhon diongambaltacht, mar do chomhartuig S. Aug. go maith, do bheir amh dhuinn comhartha follus ar, ma tanig an phearſa gus an ndiongambaltacht. 1. má dho fhuiling go toilteanach gach dimhfeirig & gach buaidheirt eagortach da ndearnadh air: or amhuil dearabhthar an Tór ſon teallach, as amhluig ſoin dearabhthar an duine ceart firendo ſon ttrioboloid & ſon mbuaireadh.

CAP. VII.

De Senſibus corporis.

1. M. QVot ſunt ſenſus corporis?

D. Sunt quinque, videlicèt, Viſus, Auditus, Guſtus, Odoratus, & Tactus.

2. M. Dic imprimis quomodo Viſus ſeruetur;

D. Non aſpiciendo res vanas, malas aut turpes.

AN VII. CAIB.

Ar na Ceadfadhuibh corpordha.

1. M. CA mhead ceadfa corpordha ann?

D. Ataid 5. ceadfa, mar ata: Amharc, Eiſdeacht, Blas, Bolthanas, Glacadh.

2. M. *Abair ar tús cionnus choimeadthar, an Tamharc?*

D. *Gan feachain ar nithibh diomhaoineacha, olca, na mimhocanta.*

3. M.

3. M. Quomodo cuſtoditur Auditus?

D. Non præbendo aures prauis, turpibus, aut inhoneſtis verbis: nec murmurationes in proximũ audiendo &c. Sed ſola Dei verba auſcultando & ea quoad poſſe, obſeruando.

4. M. Quomodo Guſtus ſeruatur?

D. Cibum delicatum, curioſum, nimium pallato arridentem, quo caro ad libidinem prouocetur, non concupiſcendo.

5. M. Quomodo ſeruatur Tactus?

D. Non tangendo ſeipſum vel aliud turpiter, inhoneſtè, aut indecenter.

6. M. Quomodo ſeruatur Odoratus?

D. Odores ſuaues, aut delicatos, quibus homo ad concupiſcentiam prouocetur, non appetendo.

(dedit?

7. M. Quare Deus nobis ſenſus corporis

D. Vt cum illis ipſi ſoli dignè ſeruiamus.

8. M. Inſeruiunt ne Deo viſus, auditus, cibus, potus, & cætera alia quibus veſcimur aut quæ reci[illegible]us?

D. Maxime, [illegible]onditiones ſupradictæ obſeruentur, nam ideò Deus nobis eos dedit, vt ei ſoli cum illis dignè ſeruiamus: quod ſi non, ijſdem ſenſibus in Purgatorio, aut in Inferno acriter puniemur, quia peccatorum receptores fuerunt.

3. M. *Cionnus choimeadthar an Taoiſdeacht?*

D. *Gan eiſdeacht ré briarthruibh graoſda, gairſeamhla, na neamhocanta, na le ithiomorradh, na lé na ſamhail ele; acht eiſdeacht ré briathruibh Dé, & à ccomhall fá na dhicheall.*

4. M. *Cionnus coimeadtar an Blas?*

D. *Gan biadha blaſda, ſeimhe, na cuirialta noch do bhroiſdeodh an chollann chum drúiſe, do ſhantũ.*

5. M. *Cionnus choimeadtar an Glacadh?*

D. *Gan glaca ſalach aindliſtenach, na mionareach do dheanamh air féin, na ar aon ní ele.*

6. M. *Cionnus choimeadtar an Boltanas?*

D. *Gan bolaidhe ſeimhe do ſhaláthar do thairngeachadh duine chum ainimheana.*

(pordha?

7. M. *Cred fá ttug Dia dhuinn na ceadfa cor-*

D. *Chum à ſheirebhiſe féin do dheanamh go diomgamhaltha leò.*

8. M. *An ſeirabhis do Dhia an Tamhart, an Teiſdeacht, an Biadh, an Deoch, & na nithe eile ghlacamaoid & chathamaoid?*

D. *A ſeadh go deimhin, ma choimhliontar na coinghill remhraidhte, ór as chuige tug Dià duinn iad, chum à ſheirebhiſe féin do dheanamh leò: & mona ndearnam ſoin, as maille ris na ceadfa ceanna ceaſféar ſinn à Bpurogadoir, no an Iſrionn, mar do bhadar gobhthach ris na peacaibh ceanna.*

TRACTATVS II.
TERTII LIBRI
DOCT. CHRIST.
De vitijs & peccatis.

CAP. I.
De peccatis in genere.
MAGISTER.

1. CVm iam articuli Fidei, orationes, bona opera, & virtutes explicata ſint, modò quid ſit vitium & peccatum, reſtat explicare, vt ab eo fugere queamus?

D. Peccatum non eſt aliud, quam com-

AN II. TRACHT
DON III. LEABHAR
DHON THEAG. CHRIOST.
Ar na dubhailchibh & ar na peacuibh.
AN I. CAIB.
Ar na peacuibh go coitchean.
MAGHISTIR.

1. *ODho fhoillſighis artigail an chredimh, na hurnuidhthe, na deagoibreacha & na ſubhailchi ní folair, à nois na dubhailchi, & na peacuidhe do fhoillſiú, chum go ſeachonamaois iad?*

D. *Aſi ionann peacadh & oibriú tholthanach, no*

missio aut omissio voluntaria contrà legem Dei vbi considerabis tria esse, quæ ad perpetrandum peccatum requirantur.

2.M. Quid est primum?

D. Primum est, vt sit commissio aliqua, aut omissio, id est, vt quis velit facere aliquid, aut operari quod prohibitum est, aut non facere aliquid, quod est præceptum, exẽpli gratiâ; blasphemare est commissionis, non audire Missam est omissionis peccatum.

3. M. Quid est secundum?

D. Secundum est, quod requiritur, vt commissio illa, siue omissio sit contrà legem Dei, quia lex Dei est generalis regula benè operandi, vti ars est regula lapicidæ. Et ideò, vti ille lapicida non est bonus murarius, nec benè murum erigit, qui non ex artis præscripto operatur; sic quoquè quis non viuit benè, nec bonus homo est, qui legem Dei non sequitur. At verò per legem Dei non solùm illam legem accipimus, quam per semetipsum dedit, vt decem præcepta sunt; sed etiam illam, quam per summos Pontifices, aliosque Ecclesiæ superiores tàm spirituales, quàm temporales proponit, quia omnes illi ministri Dei sunt, suamque ab eo auctoritatem acceperunt.

4. M. Quid est tertium?

D. Tertium est, quod requiritur, vt commissio illa, vel omissio sit voluntaria, quoniam quod quis sine consensu voluntatis facit, peccatum non est, vt exempli gratiâ, si quis blasphemet dùm dormit, aut nondùm rationis vsum attigit, aut nescit verbum suum esse blasphemiã, in tali casu homo non peccaret, quia voluntatis consensus abesset.

5.M. Benè explicasti quid peccatum est; modò dic quid sit Vitium?

D. Vitium est malus habitus, malaque consuetudo peccandi, frequentius peccando acquisita. Vndè nascitur, hominem eiusmodi facilius peccare, item magis temerè &

neamhoibriú bhios an aghaidh dlige De. As tuigthe dhuit ann so go firthear 3. nithe chum peaca dho dheanamh.

2. M. Ciodh an cead ní aco?

D. Ar 1. ní folair à bheith naghniomh, no na neamhghniomh .1. go mo meán le neach ní eigin crosta do dheanamh, no do oibriú, no gan an ní fhogarthar do dheanamh, famar an somplo so; an Blaspheim. 1. Diamhasladh as peaca gniomhach è. & gan Aifrionn do eisdeacht as peaca neamhghniomhach è

3. M. Cia an dara ní?

D. An 2. ní, ní foláir, an gniomh, no an neamhghniomh son dho bheith contradha do dhligh Dè, ór as riaghail ghenaraltha dligh Dè chum deaghoibrighthe, ambuil as riaghail ceard dhon tsaor cloith che nach togbhann an balla go maith, mona noibrighe sé do reir mar dheachtas an cheard dó; as mar soin nach maith beatha an duine, & nach feidir duine maith do radh ris, mona leana dligh Dé. Ní hiad na Hoitheanta am[illegible] tug Diá féin vaigh thuigimid an so mar dh[illegible] Dé; acht fós farú soin na dlighthe chuirid na Papuidhe, & na huachtarain ele Eaguilse & Tuaithe amach, ór as Turnuighthe do Dhia iad vile, & as viaidh do glacadar an vghdarras.

4. M. Ciodh an treas ní?

D. An 3. ní, ní folair, an gniomh, no an neamhghniomh do bheith toileambuil, ór an ní dho ní duine gan aonta à thoile dho bheith chuige, ní peaca è, ambuil mar ata, dha ndearna duine blasphem no cholladh, no sul do ranig à cceill, no nach tuigeann gur blasphem an ní à deir, son ccas soin ní pheacuean duine, do bhrigh nach bion aonta na tola chuige.

5. M. As maith do fhoillsighis an peaca; innis à nois ciodh è an dubhailche.

D. A sedh as dubhailche ann droch chlealchta, & droch ghnathamh, do gheibh duine trè son bpeaca do dheanamh go minic. A son tig, go bpeacuigheann à sambail soin do dhuoinibh go ró fhuraise, togarthach, sugach; sompla air so, à deirimid go mbionn duine an fhear blasphem, eithig, no na chearbhach

maiore cum gaudio, quemadmodum, exempli gratiâ, dicimus hominem quempiã blasphemũ esse, aut nugacẽ, si blasphemare solet, & nugari ex cõsuetudine, adeò vt blasphemare peccatum sit, & esse blasphemum, sit vitiũ, quomodo de omnibus alijs etiam loquimur.

6.M. Est ne ingens malum peccatum?

D. Est vtiquè maximum, quod inueniri potest, imò illud solum est absolutè & intrinsecè malum, Deoq́ue magis quàm res vlla inuisum, vt dictum est in capite de contritione. Quod indè colligitur, quia Deus perdere & exterminare nobilissima quæq; à se condita non destitit, modò peccatum puniret. Si enim Princeps habeat vas aliquod ex argento aut auro mundissimo fabrefactum maximi pretij, in eoq́ue inueniretur liquor graueolens, qui in tantum displiceret Principi, vt confringi iuberet vas illud, & in profundum maris demergi, certè diceretis Principem illum, grauissimè liquorem illum odisse: sic quoq; Deus duo pretiosissima fabrecauit vasa, vnum ex argento quod est homo, alterumq́; ex auro quod est Angelus, & quia in vtroq; putidissimũ illum liquorem peccati inuenit ideò in profundum inferni, perpetuamq́; miseriam omnes Angelos, peccato obnoxios, præcipitauit ac demersit, & quotidie in eundem perditionis locum præcipitat homines illos, qui in peccatis hinc discedunt. Deniq; propter peccata mundum diluuio semel obruit, omnesq́; homines (Noë eò quod iustitiam conseruasset, eiusq́; familia exceptis) suffocauit.

7.M. Quot peccatorum genera inueniuntur?

D. Duo, quorum vnum peccatũ originale, alterum verò actuale vocatur; & hoc bifariã quoq; in mortale, & veniale diuiditur.

CAP. II.

De peccato originali.

1.M. QVid est peccatum originale?

D. Peccatum originale est illud

ma ghnathuigheann gach ní aco, an blaspheim & an teightheach do dheanamh as peaca è, & as dubhailche à ngnathú: & mar soin dona lochtuibh ele.

6.M. *An mór an tolc an peaca?*

D. *Ní fhoil olc ós à chióonn, fós a se féin an tolc diobuithe ó na nadúir féin, & as fuathmhaire le Dia na ní ar biath ele, mar do rembradhmair son, chaibidil thuas ar ann ccombrudhcroidhe. As follas soin do bhrig nach coiglean Dia na nithe as vaisle, & as breatha dhar chruthaig do sgrios seochad à ndioghaltas an pheacaidh. Da mbiag ag Rí noag Prionsa mhor foitheach alain costasuil óir no airigid, & go fhuigeadh ann deoch bhrean, mhorguidhthe, thruaillidhthe dho chuirfeag grain romhor air, & go ngeabhadh an vired soin do fhuaith do è, go ttiuradh fá ndeara à bhríse dho lathair, na bhalaibh beuga & à thelegeann à fhioriochtar na na fairige, à dertha gan amhras gur mhór an fuaith & an ghráin do bhi aighe ar ndigh do bhi son tsoightheach son. Ar an modh cceanna do rínne Dià da shoitheach rò aluin, rò vosal, rò onoreach, soightheach aco do Airigoid. 1. an Duine; an soightheach ele do Or .1. an Taingeal, & do bhrigh go fuair an gach soightheach dhiobb dioch bhreann lotha an pheaca, do bhris & do theilig à fhior iochtuir Ifrionn na Haingil do pheacuidh, & teilige go laithamhuil son ait cheanna na duine do gheibh bás à bpeaca mharabh da ngearcheasa à bpiantuibh siorraidhe. Fa dheire do bhaigh se an Domhan leis an Ndilinn, & na duoine vile leithamuith do Naoi, & da mhuintir, do bhrigh gur chomead an ceart.*

7.M. *Ca mheid gne pheaca ann?*

D. *Ataid da gné, mar ata peaca an tsinnsir, & an peaca gniomhach; & rointear an peaca gniomhach ann da gné .1. marabhthach & solaitheach.*

AN II. CAIB.

Ar pheaca an tsinnsir.

1. M. CRed è pheaca an tsinnsir?

D. *As pheaca è na mberthar sin, &*

quo cum naſcimur, quod à primo noſtro parente ſucceſsiuè in nos deſcendit. Vndè aduertendum eſt, cùm Deus primum virum, primamque mulierem condidiſſet, qui Adam & Eua vocabantur, ſeptem illis dona largitum eſſe.

2. M. Explica primum donum?

D. Primo dedit eis gratiã, per quam iuſti, & amici Dei erant, filijque eius adoptiui.

3. M. Explica ſecundum donum?

D. Secundum donum fuit quod dedit eis ſcientiam magnam, vt cognoſcant bonum facere & à malo declinare.

4. M. Explica tertium donum?

D. Tertium donum eſt, quod illis talem obedientiam contribuit, vt nimirùm caro ſpiritui obſequeretur, ne illicitis deſiderijs aduerſus eum inſurgeret.

5. M. Explica quartum donum?

D. Quartum donum fuit, quod promptitudinem maximã, ac facilitatem dedit ad bonum faciendum, & declinandum malum, & non niſi vnicum, idque facillimum præceptum eis præſcripſit.

6. M. Explica quintum donum?

D. Quintum donum eſt, quod omnes illos moleſtiæ, ac timoris ſæcuros fecit, quoniam terra ipſa ſponte & inarata fructus ſufficientes ad humanæ vitæ propagationem producebat, nec erat, quod homini nocere poſſet.

7. M. Explica ſextum donum?

D. Sextum donum eſt, quod eos immortales condidit, adeò, vt nunquàm mori poſſent, ſi ſe peccato non contaminaſſent.

8. M. Explica ſeptimum donum?

D. Septimum donum eſt, quod voluit pòſt aliquantum temporis illos ad cælos, vitamque æternam, & glorioſam transferre, qua Angeli tum fruebantur.

9. M. Quomodo amiſerunt iſta dona, nam erant optima & accommodatiſsima,

Foillſudh ar an Tteag. Crioſt.

ata aguin ò oighreacht ar cceád Athar. Bioth à fhios agad an tan do chruthaig Dià an ceád fhear, & an cheád bhean, dar bhainim Adam & Eua, go ttug ſe dhaibh ſeacht ttiodhlaice.

2. M. *Foillſig an céd Tiodhlaice?*

D. *Ar 1. tug ſe dhoibh graſà, le rabhadar ceart, firenda, na ccairdibh & na cclóinn toghtha aige.*

3. M *Foillſig an dara Tiodhlaice?*

D. *An 2. Tiodhlaice, tug dhoibh móreolus ar an maith do dheanamh, & ar an olc do ſheachana.*

4. M. *Foillſig an treas Tiodhlaice?*

D. *Son 3. Tiodhlaice, tug dhoibh an cholonn do bheith vmhal don Spioraid, chum nach taraingeodaois na hainimhiana iad chum nithe do dheanamh do bhiag an aghaidh reſúin.*

5. M. *Foillſig an cearthramhadh Tiodhlaice?*

D. *Son 4. Tiodhlaice, tug dhoibh aibigheacht & fhuſacht chum maitheaſa dho dheanamh, & chum an vilc do ſheachana, & níor chuir ortha acht aoin aithne amhain do chomhall, fós ró fhuraiſe.*

6. M. *Abair an cuigeadh Tiodhlaice?*

D. *Son 5. Tiodhlaice, tug dhoib bheith ſuaimhneach, gan dúo, na eagala, ór do bhearadh an Talamh vaidh gan treabha na leaſú an vile thoradh bú riochtanus don bheatha dhaonna, & ní raibh ann ní dho dheanagh didbhail don duine.*

7. M. *Abair an ſeiſeadh Tiodhlaice?*

D. *Son 6. Tiodhlaice do rinne iad marthannach, do mharathach, à ſe ſoin, nach faghidaois bás choiche, da ccoimeadadaois iad féin glan ón bpeaca.*

8. M. *Foillſig an 7. Tiodhlaice?*

D. *Son 7. Tiodhlaice: bú mhián leis à cciónn aimſire à mbreith leis dona Flaitheaſuibh, chum na beatha ſiorruidhe ghlórmhaire, do bhí ag na Haingilibh.*

9. M. *Cionnas do chailleadar na Tiodhlaice ſoin, ór do bú ró mhaith, tarabbthach iad ní dhaibhſean*

non

non solùm illis, verùm etiam nobis?

D. Primus vir Adam, & prima fœmina Eua à diabolo decepti, non obseruarûnt præceptum illud, atquè adeò in Deum peccarûnt, & illa septem commemorata dona perdiderunt.

10. M. Dic quæso, cùm nos non fuerimus participes illorum bonorum seu donorum, & etiam innocentes simus illorum culpæ, cùr eorum castigationis participes sumus?

D. Cùm autem Deus dona illa non solùm personatim ipsis contulisset; sed etiam omnibus ab illis descendentibus, ideò non solùm sibi, sed etiam omnibus posteris suis ea amiserunt, eosque non modò peccati sui, sed etiam miseriarum omnium fecére participes, quemadmodum gratiæ, bonorumq; quæ possidebant, si non peccassent, fuissemus participes. Est ergò peccatum originale inimicitia cum Deo, diuinæque gratiæ, priuatio, quâ cum priuatione nos nascimur. Exquâ ignorantiâ procedit, item mala inclinatio, difficultas faciendi boni, faciendi mali facilitas, pœna ac labor in vitæ necessarijs prouidendis, timor ac pericula quibus circumdamur, mors certissima corporis, & mors inferni æterna, si ante articulum mortis nostræ à peccato non liberemur, & ad gratiam redeamus.

11. M. Quodnam aduersus peccatum originale remedium est?

D. Attigi hoc superius, nimirùm, remedium eius esse Passionem, & mortem Domini nostri Iesu Christi. Voluit enim Deus, vt pro Adami peccato satisfaceret, qui peccati expers, imò Deus & homo esset, ideòque infinitè acceptus Deo foret, obediretque ei, non in re [illegible]ò facili, qualis Adamo præcepta fu[illegible]d in re longè difficillima, qualis est mors crucis ignominiosissima. Et hoc remedium per sanctum Baptismum nobis applicatur, vti

amhain, acht duinne mar an cceana?

D. An chéd fhear Adam, & an chéd bhean Eua iar na mealla don Diabhul, niór chomeadadar an Aithne vd, & mar son do pheacuidar an aghaidh Dè, tré ar chailleadar na 7. Tiodhlaice reamhraite.

10. M. Innis damh, sinne nár chuidig dhō mhaith na dhona Tiodhlaicibh, & fós sinn neamhcheontach na ccoirthuibh, cred fá ccuidighmid da ndioghaltais?

D. Do bhrigh nach dhoibh féin amhàin tug Dià na Tiodhlaice soin, ach fós da sliocht na ndeaidh go hiomalàn. soin an chúis sá ar chailleadar dhaibh féin & duinneiad, & do rinneadar cuidightheori dhinn ní dha bpeaca ambàin, acht fós da nainnisi & da mbochtaine, amhuil ceanna dà chuideomaois da ngrasuibh, & da Ttiodhlaicibh ele mona bpeacuidis. Da bhrigh soin à sé as peaca an tsinnsir ann, eascárdeas ré Dià, & vireasba na ngras ionna mberthar sinn. O ttig an tainisbios, an droch chláona, docúl na matheasa dho dheanamh, vsacht chum an vilc, dúa & saothar sholathair ar mbeatha, an eagala & na pheriacail thimcheallas sinn, bás dearabtha an chuirp, & fós bás siorruidhe an anama, mona mbiaiam saor on bpeaca ria mbás, & mona shilleam ar ghrasuibh Dé.

11. M. Ciodh an leigheas, no an fortacht ata aguinn an aghaidh pheaca an tsinsir?

D. Mar do remhradhmair thana, à seadh as leigheas air, Páis & bás ar Ttighearna Iosa Crioſt, òr do bí toil Dè an ti dho chuirfeag roimhe féin sasu do thabhairt à bpeaca Adaim, go mbiag féin saór à pheaca fós go mbiag na Dhià & na Dhuine, & mar soin go mbiag sé so ghlacuighte, taithnemhach gan chrith & vmhál do, ní an ní cho fúras, ris an ní do fograidh do Adám, acht an ní bú ró dheacra ró dhoculidhe, mar do bí bás easmailteach cruadhalach na croise. Agus an fortacht no an leigheas so do

ſuprà diximus. Quantumuis enim Deus non voluerit de ſubito reddere omnia illa ſeptem dona, voluit tamen principaliſsimum, quod eſt gratia, reſtituere, per quam iuſti, & amici, & filij Dei, & hæredes regni cæleſtis conſtituimur. Porrò reliqua dona magno cum quæſtu in alterâ vitâ nobis reſtituentur ſi in præſenti nos benè geſſerimus.

CAP. III.

De peccato actuali, id eſt, mortali & veniali.

1.M. EXplica, quid eſt peccatum actuale, & quomodo vnum mortale, alterum veniale ſit.

D. Peccatum actuale eſt, quod ex propriâ voluntate committimus, vbi ad vſum rationis peruenerimus, vt ſunt, furari, occidere, periurare, & ſimilia legi diuinæ contraria.

2.M. Quid eſt peccatum mortale?

D. Peccatum mortale eſt illud quod priuat gratiâ, quæ eſt vita animæ: æternâque morte dignos facit.

3.M. Quid eſt peccatum veniale?

D. Peccatum veniale eſt, quod Deo diſplicet, non tamen adeò, vt illius priuet gratiâ, meretur tamen pœnam temporalem, non æternam.

4. M. Quomodo peccatum mortale aut veniale cognoſcendum erit?

D. Ad cognoſcendum peccatum mortale aut veniale, duas regulas obſeruare neceſſe eſt.

5.M. Quæ eſt prima regula?

D. Prima regula eſt, vt peccatum ſit contrà charitatem Dei aut proximi.

6.M. Quæ eſt ſecunda regula?

D. Secunda regula eſt, vt ex pleno voluntatis progrediatur conſenſu. Quoniam altera ſi deſit, non erit mortale ſed veniale.

7.M. Quid eſt pecatum contrà charitatẽ?

D. Tum dicitur eſſe peccatum contrà charitatem, quando in materiâ graui legi

berthar duinn è ſan Mbaiſte, mar do rembradh. Or bioth nar thoil le Dià na 7. Ttiodhlaice ſo do fhille orainn go hobann, gidheadh bi toil leis an Tiodhlaice as prinſipalta dhiobh. 1. à ghraſa do fhille orainn, le ndeantar finn ceart firenda, nar ccairdibh & nar ccloinn do Dià, & nar noigribh ar Righeacht na gloire. Fós fillſidhear oraiñ na Tiodhlaice ele, ma nimaoid sõ mbeatha ſo gach ní as oircheas & as cóir duiñ.

AN III. CAIB.

Ar an bpeaca gniomach. 1. marabhthach & ſoloitheach.

1. M. FOillſig à nois, an peaca gniomhach, & cionnus ata na pheaca mharabh, & na pheaca ſoloightheach?

D. A ſedh as peaca gniomhach ann, peaca do niomaoid dar ttoil féin, iar ttiacht duinn an vſaid cheille, mar ata goid, marabha, eightheach, & à ſamhuil ele contrardha dho dhlighe Dè.

2.M. Cred è peaca marabh?

D. A ſedh as peaca marabh ann, ní le ccailleann duine na graſa, ac beatha dhon anam: & thuilleas bás ſiorruidhe Ifrinn.

3.M. Cred è peaca ſoloightheach?

D. Ní nach taithniann re Diá, gidheadh nach biénn chomór ſoin, go ccaillfeag leis graſa Dè, & dlighidh ſé pian aimſeardha, ní dhligheann amh pian ſhiorruidhe.

4. M. Cionnus aitheantar peaca marabh, no ſoloightheach?

D. Chum an pheaca mharaibh, no ſholoighthidh do aitne, ní folair dha riaghail do choimead.

5.M. Ciodh an ched riaghail?

D. Aſi an. 1. riaghail, an peaca dho bheith an aghaidh na chartainn. 1. ghradh Dè, no na comharſon.

6.M. Ciodh an dara riaghail?

D. Aſi an 2. riaghail, gur ab ó aonta iomolain na toile thiocfadh. Or da tteaſduighe ceachtar acto ſoin vaidhe, ni bhia na pheaca mharabh, acht na pheaca ſoloightheach amhain.

7.M. Cred è peaca an aghaidh na carthainne?

D. As peaca an aghaidh na carthannachta è an tan bhios an aghaidh dlig Dé à ccéin thróim, ar di-

diuinæ contrarium eſt, adeò, vt offenſa ad tollendam amicitiam ſufficiat. Si autem in leui materiâ committatur, nec ad diſſoluendam amicitiam ſufficiat, tunc quidem non eſt contrà charitatem, ſed dicitur non eſſe ſecundùm charitatem.

8. M. Explica hoc, aliquo exemplo, quo facilius intelligi poſsit?

D. Accipe exemplum: Magnam pecuniæ ſummam furari, eſt peccatum mortale, quoniam eſt contrà legem Dei, & in materiâ graui verſatur, omni imque iudicio ad diſſolutionem amicitiæ ſufficit, & ſic contrà charitatem eſt, at verò furari quadrantem aut obolum, aut aciculam, ſimilemque rem leuem non eſt peccatum mortale, ſed veniale, quia in materia leui verſatur, & licèt non ſit ſecundùm charitatem, non tamen eſt contrà charitatem, quia non eſt res talis, quæ rationabiliter amicitiã queat diſſoluere.

9. M. Explica modò alteram conditionem nempè voluntarium?

D. Secunda conditio eſt: Si peccatum eſt contrà legem & in materiâ graui verſatur, & eſt perfectè voluntarium, eſt peccatum mortale. Si verò non fuerit perfectè voluntarium, quemadmodum ſi quis haberet cogitationem aliquam, aut deſiderium repentinum furandi, aut occidendi, aut blaſphemandi, illudque animaduerteret, priuſquàm plenarius voluntatis conſenſus accederet, erit ſolummodo veniale. Quapropter neceſſarium eſt hominem grauiter ſibimetipſi attendere, & ſubitò, quàm primùm malam cogitationem, aut deſiderium aduerterit, excutere priuſquàm voluntas conſentiat.

CAP. IV.

De peccatis capitalibus.

1. M. EXplica nunc, quænam ſunt peccata omnium principaliora, vt maiore cum diligentiâ ea poſsimus euitare.

modh, go mo fiú an choir an cardeas do ſgaòile. Ma bhionn amh à ccúis eadraim, & nach leòr è chum an chairdis do ſgaoile: ní bhionn an trath ſoin an aghaidh na carthainne, acht à deirthear nach bionn da rèir. Agus as mar ſoin à deirthear ris an ccead pheaca go mbionn an aghaidh an dlighe, do bhrigh go mbionn an aghaidh na carthuinne, noch as crioch dhon dlighe. An peaca deghnach amh, ni habarthar go fhoil an aghaidh an dlighe, do brigh nach foil an aghaidh na carthainne, acht à derthar nach foil do reir an dlighe, do bhrigh nach foil do reir na carthanachta.

8. M. *Foillſig ſoin le ſompla eigin, ionnus go mo faride thuig fiamè?*

D. *Gabh mar ſhompla: ſúim mhòr airigid do ghoid, as peaca marabh è, do bhrigh go fhoil contrardha do dligh Dè, & à ccuis throim, & do bhreitheamnus gach nduine as leòr è chum an chairdis do ſgaoile, & mar ſoin ata an aghaidh an charthainn, gidheadh ſmoilcin no feorling do ghoid, no bioràn prais, no aſamhuil ele dho ni eadrom, ni peaca marabh ſon ach ſoloitheach, ar ſon gur ni eadrum è, & bioth nach foil do reir na carthunne, nil na haghaidh do bhrigh nach leòr le reſún é chum an chairdeachais do ſgaoile.*

9. M. *Foillſig à nois an 2. coingheall. 1. aonta na toile?*

D. *An 2. coingheall, ma bhionn an peaca an ahgaidh an dlighe, & à ccúis throim, & go mbia aonta na toile go hiomlàn chuigi, as peaca maradh è. Acht amh mona mbia go hulidhach toileamhuil, amhuil do bhiag ag duine ſmoaineamh, no fonn ar pheaca dho dheanamh, mar ata goid no marabha &c. Agus go ccoimhneochadh air féin ſul do aonntuigheadh à thoil, do biadh na pheaca ſoloitheach amhain. Ar an adhbhar ſoin ni folair bheith aireach, & ſon lúas na mutho duine an ſmaoineadh no an fonn à chur dhe ſul naontuig an toil.*

AN IV. CAIB.

Ar na ceann pheacuidh.

1. M. *FOillſig à nois na peacuidhe as prinſipalta ann, chum go ſeachonamais iad do reir ar ndichell?*

D. Sunt

D. Sunt aliqua ideò principalia, quia ſunt veluti fontes, ac radices multorum aliorum, vocanturque capitalia, & ſunt ſeptem. Alia verò ſunt ideò principalia, quia difficilia ſunt ad remittendum, vocanturque peccata in Spiritum ſanctum, ſuntque ſex numero. Deniquè alia ſunt principalia, quia ſunt abominabilia & contrà omnem rationem, ideoque vindictam in Cælum clamare dicuntur, & ſunt quatuor.

2.M. Quæ & quot ſunt peccata capitalia & quibus virtutibus vincuntur?

D. Sunt hæc ſeptem, nimirùm, quæ vincuntur etiam cum ſequentibus virtutibus:

Peccatum		vincitur cum	
	1. *Superbiæ*		*Humilitate.*
	2. *Auaritiæ*		*Largitate.*
	3. *Luxuriæ*		*Caſtitate.*
	4. *Inuidiæ*		*Benignitate.*
	5. *Gulæ*		*Temperantiâ*
	6. *Iræ*		*Patientiâ.*
	7. *Acediæ*		*Diligentiâ.*

3.M. Quamobrem capitalia dicuntur?

D. Non vocantur capitalia, eo quod mortalia ſint, quia multa ſunt mortalia, & non ſunt capitalia, vti blaſphemia eſt, & homicidium: & multa ſunt capitalia, quæ non ſunt ſemper mortalia, vt eſt Gula, Ira, Acedia. Vocantur ergò capitalia, quia capita multorum aliorum ſunt, quæ ab illis vti rami à radice, & riuuli à fonte procedũt.

4.M. Quid eſt Superbia, & quænam ab ea peccata progrediuntur, & quod illius remedium?

D. Superbia eſt peccatum propter quod homo plus putatur eſſe illo quod eſt, ideòq; vult alijs anteponi, & nec ſuperiorem, nec æqualem ferre poteſt. Peccata quæ producit, ſunt, iactare ſe, vanèque gloriari, cum alijs contendere, item diſcordia, inobedientia, aliaque ſimilia. Eius remedium eſt; vt homo cum omni diligentiâ ſanctæ

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D. *Ataid peacuidhe dhairighthe ann da ngoirthear peacuidhe prinſapalta, do bhrigh go fhoilid amhuil Toibreacha, & Preamha ag an iomad do pheacuibh ele, as diobh fós ghoirthar cinnpheacuidhe, & à 7. aliòn. Ataid peacuidhe ele ann re nabarthar prionſapalta, do bhrigh gur deacair amatheamh, & as diobh ghoirthear peacuidhe an aghaidh an Spioraid Naoimh, & à 6. à nuimhir. Ataid fòs peacuidhe ele as mo as prinſapalta ann, do bhrigh go fhoilid rò ghraineamhail, & an aghaidh an vile reſuin, & trid ſoin à derthear go nglaodhaid go Flaitheamhnus ag iarruig dioghultuis ar lucht à ndeanta, & à 4. aliòn*

2.M. *Cia, & ca mheid na cinnpheacu í: & na ſubhailche le ccloitear iad?* (*tear iad.* 1.

D. *So ſios na 7. pheca: gon na ſubhailche le ccloi-*

Peaca		*claoitear le*	
	1. An vabhair		Humlacht.
	2. Na ſainte		Feile. (acht.
	3. Na druiſe		Geanamnuighe-
	4. Na tnutha		Carthanacht.
	5. An chraois		Meaſardhacht.
	6. Na feirigi		Foighdne.
	7. Na leilge		Eaſguidheacht.

3.M. *Cred fá ngoirther cinnpheacuí diobh ſo?*

D. *Ní ar ſon bheith na bpeacuibh marabhthacha ghoirthear cinnpheacui dhiobh, or as iomdha peaca marabh nach ceann pheaca, mar ata an Diamhaſadh; an duinemharabha: & à taid moràn cinnpheacui nach bionn do ſhiòr marabhthach, mar ata Fearag, Craos, & Leiſge. As trid ghoirthar cinnpheacui dhiobh, do bhrigh gur cinn iad do iomad peacui ele fhaſas vatha, mar gheaguibh ò phreimh, no ſhruthain ò Thobar.*

4.M. *Ciodh è vbhar, & cia na peacui fhaſas vaidh, & ciodh à leigheas?*

D. *A ſe as vabhar ann, peaca le meaſan duine go mbionn ní as mò, & ni as feárr na mar bhios ann féin, & mar ſoin as meán leu bheith ni as ceanamhala na cach, & ni fhuilingeann vacht aran na conamhui dho. So iad na peacuidhe fhaſas vaidh, è féin do mholadh, bheith gloirdhiomhaoineach, brosinneach, eiſiodhach, aſumhal, &c. As amhlaidh chlaoitear è, duine do dheanamh dichill ar è*

hu-

humilitati incumbat, id est, vt cognoscat, se nihil esse ex seipso, & quidquid habemus, esse donum Dei, considerétque alios esse meliores se, ac proindè minorem se omnibus æstimet, omnibusque subijciat: exterius, interiusque pro gradu cuiusque quosvis honoret. Iuuat etiam inprimis considerare: quod Superbia similem hominem Diabolo faciat, maximèque Deo inuisa sit. Vndè scriptum est superbis Deum resistere, humilibus verò gratiam dare: illos confundere, & hos exaltare.

5.M. Quid est Auaritia, & quænam ex illâ peccata nascuntur, & quod illius remedium?

D. Auaritia est affectus inordinatus ergà diuitias, & in tribus consistit. Primum est, quando homo alterius bona appetit, nec suis contentus est. Secundum est, quando plus habere desiderat quàm necessarium sit, nec superfluum, prout obligatur, vult pauperibus elargiri. Tertium est, quando nimium bona sua, quæ possidet, amat, licèt non sint superflua. Quod indè cognoscitur, cùm quis paratus non est perdere bona sua in tali casu, in quo ad honorem Dei est necessarium. Vndè Diuus Paulus dicit, *Eph.* 5. auaritiam esse idololatriam, quoniam auarus anteponit bona sua Deo, contentusque magis est perdere Deum, quàm bona sua: Multa peccata ab auaritiâ protruduntur, vt est furtum, rapina, fraus in emptione & venditione, crudelitas in pauperes, aliaque similia. Remedium eius est, in virtute liberalitatis se exercere, considerando nos in hâc vitâ viatores, & peregrinos esse, ac propterea vtile inprimis, non onerari bonis istis, sed in viæ socios ea diuidere, vt secum in cælestem patriam illa comportent, nosque deonerati tanto expeditius viam nostram conficiamus.

6.M. Quid est Luxuria, & quæ peccata

féin do vmhlú. I. à thuigsin nach foil aõ ní aige vaidh féin, & gach ni dha fhoil aige gur tiodhlaice Dhiá è; & measag gur feár cach ele na è féin, da tharcuisniú da vrisliú féin faoi chach ele; tugadh onòir go foiriomelach, & go hinchleithe. I. go foileatheach do gach aon do reir an cheime no an ghraduim no mbià. Foghnaidh dho mar an ccéanna à smuaineamh go ndein an Tuabhar an duine cosmhuil ris an Ndiabhul, & gur ro bheg ar Dhia è. Or ata sgriobhtha go ccoireann Dià an aghaidh lucht an vabhair, & go ttabhair gráfa dho lucht na húmhlachta: isighidh lucht an vàbhair, & arduigh lucht na humblachta. (*& ciodh à leigheas?*

5.M. *Cred as saint ann, ciána pecuidhe fhasas aist a,*

D. *As ainimhián saoibhris an Tsaint, & à 3. nithibh preamhuigheas. An 1. ni, an tan shantuigheas neach cuid duine ele, & nach lèor leis à chuid féin. An 2. ní, an tan bhiàs fonn air ní as mo dho bheith aige, na as riochtanas dò, & gan à bhreis no à iomorca dho roinn ar na bochtuibh, mar ata do fhiachaibh air. An 3. ní, an tan roghraidheas an mhaoin tsaoghalta shealabhugheas, bioth nach biàg iomarcach. As amhlaidh aitheanntar so, an trath nach bionn duine ollamh chum à mhaoine saoghalta dho cailleamhain à ccúis riochtanuis onora Dè. Is as son adeir Pòl gur ab Iodhaladhradh an Tsaint, do bhrigh gur ab annsa lis an sanntach an mhaoin tsaoghalta na Dià, ór as fusa leis Dia do chailleamhain na an mhàoin. As iomhda peacuidh fhasas as an saint, mar ata goid, fuodach, cealg à roic, & à cceannach, cruaidhris na bochtuibh, & à samhuil ele. Ase leigheas le cclaoitear í, duine aho ghnathú subhailche na féile. I. bheith daonnachtach tabharthach, as smuaneadh gur lucht slighe & deoruighthe sinn son mbheatha so, da bhrighe soin as tarabthach duinn gan trom volach na maoine saoghalta dho bheith orainn, acht à roinn idir ar ccudeachtain aon tslighe. I. na boicht, chũ go mbearaduis leò í don tír a nonn fa nar ccuinne, & mar soin, sinn iar nar neadromù ón volach soin, as fusaidi dhuim an tslighe do chur dhinn go haithghear è.*

6.M. *Ciodh í Druis: cia na peacuidhe thig vathe,*

gignit, & quod eius remedium?

D. Luxuria est affectus inordinatus ergà voluptates, & delectationes carnales. Peccata ab ea prodeuntia sunt cæcitas mentis, temeritas, inconstantia; item adulterium, fornicatio, obscœna verba, & omnis alia immunditia. Remedium est, in ieiunijs se exercere & orationibus, malasque societates declinare, illa enim media sunt ad conseruandam castitatem inuenta; & præ omnibus non nimium sibimetipsi fidere, vti nec virtuti suæ aut sanctitati; sed à periculis remotissimum esse, sensusq; suos custodire; considerando Sampsonem fortissimum. Dauidem sanctissimum, & Salomonem sapientissimum ab hoc vitio deceptos esse, grandemq; mentis cæcitatem incurrisse & præsertim Salomonem quem concubinæ ad cultum Idolorum pertraxere.

7. M. Quid est Inuidia, & quæ ab illa peccata proueniunt, & quod eius remedium?

D. Inuidia est peccatum, propter quòd homini bonum alterius displicet, quia videtur illi excellentiam propriam eo minui. Vbi considerare oportet, quod quando tibi bonum alterius, aut quia non est dignus, aut quia illis abutitur, displicet, non est peccatum. Similiter, quando tibi displicet, non habere te bona spiritualia, quæ alij habent, & maximè virtutem, deuotionem, bonaque similia, non est etiam peccatum: imò sancta & laudabilis inuidia vocatur. At verò, quando tibi videtur, habere alium bona quædam, quæ tuam gloriam obfuscant, vellesq; eum talibus carere, ne sic vel æqualis tibi, vel te superior euaderet, tunc illud est Inuidiæ peccatum, parturitque alia multa peccata, vti peruersum iudicium est, de malo alterius gaudium, murmuratio, & detractio, quoniam inuidus bonam famam proximi minuere quærit; immò ad homicidium faciendum subindè excitatur, quem-

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& ciodh à leigheas?

D. As fonn ainemheanach an drúis chum tainthnimh & oibhnis colluighe. Ag so na peacuidhe ghintear vaithe, duille inntinne, meradhantacht, neamhshéasamh; fós briſe Posta, adhaltarnus, striapuchus, briartha gairseamhla, & an vile shalachar ele colluighe. A se à leigheas, gnathú troisge & vrnuighthe, & seachana na ndroch choluadar: & à ccuimhdeacht na mimhocantachta; orasiad na medhòin le ccomeattar an gheanamnuigheacht (tar gach aon ní) gan iontaibh na muinin do bheith aige as fein, na as à shubhailche, na as à naomhthacht: acht tughadh à aire teithe on vile pheriacuil, & à cheadfa dho chomead, ag smuaineamh ar Shampson rò chalama rò neartmhar, ar Dhauidh rò Naomhtha, ar Salamon rò eagnuidhe, gur mellag leu an nduailche so iad, & gur thuiteadar à mordhuille intinne, & go mormhor Salomõ do thairringeadar à leánnain chum Iodhbal do adhradh.

7. M. Ciodh í Tnuth, cia na peacuidhe fhasas aiste & ciodh à leigheas?

D. As peaca an Tnuth chureas dolàs ar neach, sá mhaitheas dhuine ele do bhrigh gur doigh leis go laighduigheañ se à chaithreim no à onòir fein. Tuig ann so, an tan ghuilleas ort maith dhúine ele (do bhrigh nach fiú è à bheith aige, no nach cuireann go maith í) nach peaca è: mar an cceanna an tan nach taithneann riot gan leitheid na maitheasa spioradalta ata ag cach do bheith agad fein, & go mòrmhor subhailche durthacht, & à samhuil ele, ní peaca soin acht foramad Neaomhtha somholtha. Gidheadh an tan ghoilleas ort maith duine ele le muchtar honóir fein, & go mo thoil leat è dho chailleamhain na maitheasa son, do eagala go mbiag se manionann riot, no go rachadh os do chionn, so dhuit peaca na Tnutha, & fasaid as an iomad do pheacuibh ele, mar ata breitheamhnas taircaisneach mearaghanta lúchair trè olc dhuine ele, ithiomaradh & michlú, or as meán la fear an Fhoramaid deaghchlú na comharson do isliú; & fós Dùsidhthe ar leis feáll .1. donimharudh, amhail do eirig do Chain, mharabh à dhearabhrathair Abèl le Fora-

admo-

admodum Cain fecit, qui ex Inuidiâ fratrem Abel occidit ; item Iudæi qui ex Inuidiâ Domino mortem præpararûnt. Remedium illius est exercere se in charitate fraternâ, & seriò perpendere Inuidiam magis inuidenti, quàm inuidendo nocere : Affligit enim seipsum inuidus, exceditque intrinsecus, & sæpè Deus tali viâ inuidendum exaltat : per quam deiectum humiliatumque illum cupiebat inuidus. Vti videmus Diabolum per Inuidiam primum hominem de Paradiso terrestri depulisse, Deum verò illâ occasione accepta, Christum in mundum misisse, illiusque meritis cælestem Paradisum eidem redonasse. Fratres Iosephi Patriarchæ vendiderunt illum per Inuidiam ; at verò Deus illâ occasione effecit, vt Dominus suorum fratrum euaderet. Saul Rex persecutus Dauidem est ex Inuidiâ, Deusque regnum ideò Sauli ademit, illudq; in Dauidem transtulit.

8.M. Quid est Gula, & quæ peccata gignit, & quod eius remedium ?

D. Gula est apetitus inordinatus comedendi, & bibendi. Quæ inordinatio consistit in sumptione cibi affluentioris, quam conueniat, aut quando quis nimis pretiosos cibos inquirit, aut vetitis cibis vescitur, vt carnibus die Veneris vel Sabbathi, aut quando quis vescendi statam horam non obseruat, præsertim in die Ieiunij: aut denique quando quis cum summâ auiditate & ingluuie comedit. Peccata quæ à Gulâ nascuntur, sunt obscuritas mentis, vanum gaudium, multi loquium ; sæpè etiam ex Gulâ luxuria procedit, quæ omnes suas quoquè filias comportat. Remedium est inuigilare temperantiæ & abstinentiæ, animæ iuxtà ac corpori apprimè fructuosæ. Et in particulari expendendum benè est, delectationem Gulæ breuissimam esse, & sæpissimè pòst se diuturnũ stomachi, capitisq; dolorẽ relinquere.

9.M. Quid est peccatum Iræ ?

mad, & dona Hubhlaioh do chuir Crioſt chum bàis le Tnúth. A ſe à leigheas ſo neach dha ghnathú féin ſon charthann & ſon ngradh nderbhrathreadha, & amheas go minic gur mo do ní an Tnúth do dhochar dhon tí do níi, na dhon tí ar à ndeintear, òr fear an Fhoramaid ceaſig è féin, & bí dha eithe, & da Chreime ar an ttaoibh aſtig go heinhcleithe foileatheach, & as gnatach lé Dià ſon tſlighe ſoin an ti re mbionn an Tnúth do ardù, & fear à dheanta dho iſliù. Amhuil do chimid gur lè Tnùth tug an Diabhúl fá deara ar an cèd duine an Parrathus talamhúidhe dho chailleamhain, Dià amh à glaca cùiſe no òcaid as ſon, do chuir Crioſt ar an Saoghal, le na luigheacht tug & do aiſig ar an nduine cheanna Parrathus Neamhdha. Dearabhrairthre an Ardathar Ioſeph do dhioladar è lè Tnùth, & trid ſoin do rinne Dià Ttigheарna dhe òs à ccionn. An Rí Saùl as lè Tnùth do rinne inghreim, & dibheirigi ar Dhauid, & tríd ſoin do bhain Dià an Ridheacht deiſean, & tug î do Dhauid.

8.M. *Cred è Cràos, cia na peacuidhe ghintear vaidhe & ciodh an leigheas lè cclaoitear è ?*

D. *Anàmhean neamhordúithe peaca an Chràois .1. an iomad do ithe & do òl. Or as ann tſeaſuidheas an tanordar ſoin, duine do ithe niſa mhó na as oiriunach no as vireaſbach dho, no biadha meangaſacha, beaduighe do iarruig, no biadha croſta dho ſhantù, mar ata feoil do ithe diahaoine & diaſhatruinn, gan fureach ris an vair chóir, & go hairighthe an aimſir throiſge ; no fá dheirigh, à ithe go hairceaſach craòſamhuil. So na peacuidhe fhaſas as an Ccràos, dorachacht intinne, ſughachas diomhaoin, iomad cainnte. As gnathach fós go fhaſann an drùis as ; gon à cloinn vile. Meaſardhacht & Troſga à leigheas, òr do bheriḋ ſoin cognamh dhon anam, & don chorp. Agus fá leith as tarabhach à ſmuaneamh à gherracht mhaireas taithneamh an Crhàois, & go rò mhinic fhaghbhus diachair & tinneas fada tar eis ſon ngoile, & ſon cceann.*

9. M. *Cred as Fearag ann ?*

D. Ira est inordinatus appetitus vindictæ. Est tamen animaduertendum, Iram moderatam, benèque ordinatam, bonam esse. Quaproprer in Psalmo dicitur: *Irascimini, & nolite peccare, Psalm.* 94. Diuus Basilius ait, *in orat. de Irâ.* Iram se instar canis habere, qui bonus est, cùm inimicos aggreditur; non verò quando amicos morsu impetit. Deordinatio illa Iræ in tribus sita est. *Rom.*12. *Primum est*, quod quis velit vindictam sumere de eo, qui castigationem non meruit, nec te offendit. *Secundum est*, quod quis velit vindictam sumere auctoritate propriâ: quia sic vindicare, ac maleficum punire, solùm ad Superiores spectat, quales sunt Principes & Magistratus. Et quia supremus Princeps est Deus, ideò ait, quod ad se principaliter vindictam facere spectet. *Tertium est*, quod quis vindictam ex odio instituat zelo, & in modo, alijsque circumstantijs excedat. (tur?

10. M. Quæ peccata ex Irâ nascun-

D. Sunt contentio, iniuriosa verba, verbera, actus inconuenientes, ac si homo mentis inops esset; quoniam inordinata Ira amentiæ est simillima.

11. M. Quod est remedium Iræ?

D. Est in mansuetudinis virtute se exercere, ac pœnitentia, considerando exempla Sanctorum, ipsiusque Christi, qui supportatione ac patientiâ vitiorum eiusmodi gloriosissimè triumpharunt. Quòd à mundanis hominibus non frequentatur, quando adeò seuerè de suis inimicis vindictã sumere pro-

12. M. Quid est Acedia? (ponunt.

D. Acediæ vocula græca est, & tantùm significat Hibernicè ac tædium seu fastidium, & tunc peccatum est capitale quando quempiam tædet boni operis, fastidioque afficitur ac displicet, quod ad obseruantiam diuinorum præceptorum, & ad tenendam virtutum semitam obligetur.

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D. *As fonn ainimheanach dioghaltais an fearag: as tuigthe dhuit amh an fhearag ſhuaimhneach deagh ordaighthe gur maith í, & as leis ſoin à derthar ſon Tpſailim:* Deana Fearag, & na dean peaca. *A deir S. Baſilius gur coſmhail an Fearag re madúidhe bhios go maith an tan amhuſtruigeas air an Namhaid, & nach dein ar an ccarid. Ata an droch ordarghadh ſon na Feirigi à* 3. *nithibh.* An 1. ní, *an tan chureas neach roimhe dioghaltas do dheanamh, ar an tí nar thúill ſmacht, & nach dearna dioghbhail do.* An 2. ní, *à chur roimhe dioghaltas do dheanamh as vghdardhas féin: òr gortú & ſmachtú na ndroch dhuine, ní bheanann ſé acbt ris na Huachcaranuibh mar ata priúnſuidhe & officgidh. & do bhrigh gur ab è Dià an tard Phriónſa, à deir ſé gur ris féin bhaineas an ſmacht, & an dioghaltas.* An 3. ní, *dioghaltas do dheanamh le fúath, & ní le fónn an chirt do choimead, & na fós amodh, na no nithe ele bhaineas ris.*

10. M. *Cia ná peacuidhe fhàſas as an Fheirig?*

D. *Fáſuidh ceannarric, droch chàint, búaladh, gnimhortha mióchuibheaſacha, amhuil do bhiag duine ar mire, no as à cheill, òr as coſmhuil an fhearag mhiochuibheaſach ré fear mire.*

11. M. *Cred legheas na feirige?*

D. *As lé ſubhailche na ceannſachta & na foighdne leigheaſtarí, ag ſmuaineamh ar ſhompla no Naomh, & no Fhirén, & Chriost féin le rugadh búaidh ar an ſort nduailce ſo lè hiomchar & lè foighdhne: Ní mar do nid no duine chureas riompo dioghaltas do dheanamh go cruadhalach ar an neaſcairdibh.*

12. M. *Cred é leiſge?*

D. *Ionann leiſge an gaoidhelig, & focal da ngoirthar Acedia ſon Teangain ngreaguig, & à ſedh cialluigheas tuirſe, no neamh fhonn, & bith no cheannpheaca, an tan bhios tuirſe & neamh fhonn ar dhuine faoi dheagh obair do dheanamh, & nach taithniann reis dlighe Dé dho choimhlionadh na imtheacht ar ſhilghe na ſubhailcheadh.*

13. M.

13.M. Quæ peccata ex Acediâ producuntur?

D. Sunt contemptus præceptorum, & quod quis in prædâ vitijs seſe obijciat; item benè agere deſperet, odium deniquè ac rancor in illos ſuſceptus, qui hominem ad declinandum peccatum, & ad bonam viam capeſcendam exſuſcitant. Remedium eſt, otioſum non eſſe, bonos libros peruoluere, præmium ingens aliquando dandum expendere, quod Deus diligentibus præceptorum ſuorum obſeruatoribus promiſit: item æternam pœnam ac intolerabilem, quam negligentibus apparuit.

CAP. V.

De peccatis in Spiritum ſanctum.

1.M. QVæ, & quot ſunt peccata in Spiritum ſanctum?

D. Sex ſunt peccata quæ dicuntur contrà Spiritum ſanctum, ſcilicèt:

Peccatum
1. *Deſperationis ſaluationis.* (*ſequendi.*
2. *Præſumptionis citrà meritū ſaluationē con-*
3. *Impugnationis cognitæ veritatis.*
4. *Inuidiæ gratiæ alteri datæ.*
5. *Obſtinationis in peccatis.*
6. *Impœnitentiæ finalis.*

2.M. Quare vocantur peccata in Spiritum ſanctum?

D. Quia ex merâ malitiâ committuntur, & maximè tertium, quod proprijſsimè præ omnibus peccatum in Spiritum ſanctum eſt, quando nimirùm quis veritatem cognoſcens, nihilominùs vult obſtinatè tenere ac probare, quod verum non eſt. Peccatum porrò ex malitiâ commiſſum, peccatum in Spiritum ſanctum vocatur, quoniam Spiritui ſancto bonitas tribuitur, cui eſt malitia contraria: quemadmodum peccare ex ignorantiâ dicitur eſſe contrà filium, vt cui attribuatur ſapientiâ: & peccare fragilitate dicitur eſſe contrà Patrem, vtpotè cui potentiâ deferatur.

13.M. *Cia na peacuidhe fhaſas as an leiſge, & ciodh à legheas?*

D. *Faſaid aiſte tarcaiſne ar na Haitheantuibh, & neach dha dhorta féin ar na dubhailchí, eadochas maitheaſa dho dheanamh, fuath & mioſguis do bheith aige dhon drouing do chuirfeaz fá deara air an peaca dho ſheachana, & an tſlighe chóir do leanmhain. A leigheas ſo gan bheith diomhain, leabhair mhaithe dho leigheadh, ſmoaineamh ar an luaidheacht mhaith gheallas Dia dhon drouing bhios dichilleach ag comhall à naomh aitheanta, & ar an bpéin ſhiordhuidhe dho fhuilingthe ata aige fá chuinne na drouinge bhios leaſc neamhdhichillach.*

AN VI. CAIB.

Ar na peacuibh an aghaidh an Spioraid Naoimh.

1.M. CIa, *& ca mhead peaca an aghaidh an Spioraid Naoimh?*

D. *A taid 6. pheacuidhe an aghaidh an Spioraid Naoimh, mar ata:*

Peaca an
1. Eadochus à ſhlanuighthe. (cha.
2. Andochus à ſhlanuighthe gan deagoibrea-
3. Chur an aghaidh na firinne as à rucht.
4. Tnúth & doilgheas tré ghraſuibh & mhaith na comharſon. (pheaca.
5. Bheith crúomhuinealach ſeaſmhach ſon
6. Bheith neamhaithreach sō crith dheanuig

2.M. *Cred fá ngoirthear dhiobh ſo peacuidhe an aghaidhe Spioraid Naoimh?*

D. *Do bhrigh gur lè malís daríribh do nithear iad, & go mhormhor an 3. peaca ata níos diſle na cach an aghaidh an Spioraid Naomh .1. an tan bhias fios na firine ag duine, & chureas na haghaidh go hamhnareach, ag ſeana nach í an fhirineí. Goirthear fós peaca an aghaidh an Spioraid Naoimh dhon pheaca do nithar lè malís, do brigh gur à leith an Spioraid Naoimh churthar an mhaith noch as contrardha dhon mhalís: à mhail à derthear peaca an anifhis do bheith an aghaidh an Mhic ag ar no leith churthar an eagana; & peaca na luige & na hanamhainne à derthar do bheith an aghaidh an Athar, do brigh gur no leith churthar na comhachtha, & an neart.*

3.M. Quidnam habẽt proprij hæc peccata?

D. Hoc nimirùm, quod nequè in hoc sæculo nec in altero remittuntur, vti in Euangelio Saluator noster docuit, *Math.22.* Hoc tamen sic intelligendum est, quòd difficilia ad remittendum sint; quia rarum sit, & operosum inprimis hisce peccatis obnoxios ad veram pœnitentiam peruenire, quemadmodùm cùm dicimus morbum incurabilem esse, non intendimus dicere, quasi nullo modo curari possit, sed quod raro curetur, immò ordinariè non curetur.

CAP. VI.

De peccatis in Cælum clamantibus pro vindicta.

1.M. QVot, & quæ sunt peccata in Cælum clamantia?

D. Sunt quatuor, videlicèt:

Peccatum
1. *Homicidij voluntarij.* Gen. 4.
2. *Sodomiticum, id est, contrà naturã.* Ge.18.
3. *Oppressionis Pauperum, Orphanorum, & Viduarum.* Exod. 21.
4. *De fraudationis mercedis operariorũ.* Isai.5.

2.M. Quare in Cælum clamare dicuntur?

D. Eo quod tàm manifesta iniustitia illorum peccatorum sit, vt nullo modo cooperiri, aut abscondi queant.

CAP. VII.

De inimicis animæ.

1.M. QVi, & quot sunt inimici animæ?

D. Tres sunt inimici animæ, videlicèt: *Diabolus, Mundus, & Caro.*

2. M. Quorsum inimici animæ dicuntur, aut sunt ne potentes ad nos ad peccandum pertrahere?

D. Minimè verò, tamen diligenter conantur nos perdere, & ad peccatũ commouere.

3. M. Cùr Deus permittit, vt nos adeò molestent & tentent?

D. Ad nos confirmandos in bono, & in virtutibus, nec non ad augenda & conseruanda nostra præmia.

Foillsudh ar an Tteag. Crioſt.

3.M. *Créd à ta dho dhileas agna peacuidhibh so?*

D. *A ta nach maitear iad son Saoghal so, na son Saoghal ele thall, mar chureas ar Shlanuithoir sios son suibhsgeal. Amh as mar so as tuigthe soin. 1. gur ab deacair à matheamh, do bhrigh gur ab annamh an droung do ní iad dothoigheacht choidhche chom na Haithrighe fíre; amhuil deirimid ris an eagruas go mbionn doleighis, ní he ní as mean linn do radh nach féidir à leigheas ar aon chor, acht gur rò annamh è dha leigheas, & go coitcheann nach foil leigheas air.*

AN VI. CAIB.

Ar na peacuidhibh eigheas go Flaitheamhnus ag iarruig dioghaltuis.

1. M. *CIa & camheid peaca egheas no sgreadas go Flaitheamhnus ar Dhià ag iarruig dioghaltuis?*

D. *Cheithre pheaca, mar atáid an so sios:*

Peaca
1. An fheaoill. 1. duinemharũ toilleamhuil.
2. Coliúighe an aghaidh nadurach.
3. Luighe no eagòir do dheanamh ar bhochtuibh, & go harighthe ar dhigleachtuibh, & ar bhaintreachuibh. (oibre.
4. Connamhaill á luaideacht saothair on lucht

2.M. *Cred fá nabarthar go nglaodhid go Flaitheamhnus?*

D. *Do bhrigh go fhoil èccart na pheacuidhe so cho follas soin nach feidir scath na folach do chur ortha ar aon chor.*

AN VII. CAIB.

Ar eascairdibh an anama.

1. M. *CIa & camheid eascairde an anama?*

D. *A taid 3. heascairde ag an anam mar ata:* an Diabhúl, an Saoghal, an Cholann.

2.M. *Cred fá tugthar eascairde an anama ortha, no an fholid cumusach, na cumhachtach ar sinne dho tharrang chum peaca?*

D. *Nilid go deimhin, gideagh do nid an noithcheall chum sinne dholot & do chorrù chũ peacaidh.*

3.M. *Cred fá fholingan Dià dhaibh sinne do bhuaireadh, na dho chathú dár ttaraing chũ peacadh?*

D. *Chũ ar ndainginithe son maith & an sia subhailchibh, ag meadú & à coimead ar luaidheachta.*

4. M.

4.M. Quomodo *Diabolus* nos tentat?

D. Immittendo nobis internè malas cogitationes, & externè anſas voluptatis proponendo. (untur?

5.M. Quomodo malæ cogitationes reijci-

D. Illas fugiendo, Dominum Deum noſtrum diligenter depræcando, vt nos liberet ac defendat ab illis.

6.M. Quomodo *Mundus* nos tentat?

D. Vanitatibus, verborum ſuauitates nobis offerendo, frequentique mundanorum conuerſatione nos tentando. (hos?

7.M. Quod remedium habemus aduerſus

D. Legis diuinæ, & bonorum hominum veſtigijs inſiſtere.

8.M. Quomodo *Caro* nos tentat?

D. Cogitationibus varijs, & inclinationibus ad peccandum nos incitando.

9.M. Quæ arma communiter aſſumuntur contrà *Carnem*? (bus.

D. Gratia Dei, bonis operibus medianti-

4.M. *Cionnus bhuaidreas an* Diabhúl *ſinn?*

D. *Ag cur droch ſmuaintidhthe an ar ccroidhe & go forimeállach ag tabhairt cúiſe antola dar lathair.*

5.M. *Ciodh an ní le nibearthar na droch ſmuaintidhthe?*

D. *Le teithe votha ag guidhe ar Ttighearna Dià gu rò dhurthachtach fá nar ſeachana ortha.*

6.M. *Cionnus chureas an* Saoghal *cathú orainn?*

D. *Le na dhiomhaoneas, ag tarigſin millſeacht briathar dhuinn, & dar mbuareagh le comhluadar no nduoine ſaoghalta.* (ſo?

7.M. *Cred an leigheas à ta aguinn na naghidh*

D. *Dlighe Dè do chomhead & lorag na ndea dhuine dho leanamhain.*

8.M. *Cionnus bhuaireas an* Cholann *ſinn?*

D. *Le hiomad droch ſmuaintidhthe, & droch chomhluadair dar ngrioſadh chum peacuidh.*

9.M. *Cia na hairrim as ionghlacuidhthe an agaidh na* Colla.

D, *Graſa Dè maille re medhon no ndeagh oibreacha.*

CAP. VIII.

De quatuor nouiſsimis.

1.M. OStende aliquod generale documentum peccatum fugiendi?

D. Sapiens ait (*Eccl.*7.) *Recordare nouiſsima tua, & in æternum non peccabis.* Hæc nouiſsima quatuor ſunt: *Mors, generale Iudicium, Infernus*, ac *Cæleſtis gloria.*

2.M. Quare illa quatuor nouiſsima vocantur?

D. Quoniam *Mors* eſt finis vitæ, extremumque omnium, quod in hoc mundo occurrere nobis queat. *Iudicium* illud *generale*, vltimum iudiciorum omnium eſt, quæ inſtituentur, à quo appellare ad aliud tribunal non dabitur. *Infernus* vltimum malum eſt, quod peccatoribus irrogabitur, in quo ſemper ſine vllâ relaxatione permanebunt. *Cæleſtis gloria*, deniq; vltimum bonum eſt, bonis conferendum, quod nunquàm ſunt amiſſuri.

3.M. Age dic, quid circà hæc quatuor no-

AN VIII. CAIB.

Ar na 4. nithe deanacha.

1. M. *TEiſbein teagaſg eigin generalta chum na bpeacuidhe dho ſheachna?*

D. *A deir an Teagnuidhe: cuimhnig ar do chriochuibh deghnach, & ní pheacòir choithe, à 4. à lióñ ſo.* 1. Bás, Breitheamhnus generalta, Iſrionn, & gloire Neamhdha.

2.M. *Cred fá ngoirthear 4. nithe deanacha diobh?*

D. *Do bhrigh gur ab è an* Bás *crioch na beatha, & an ní as deaghnuigh theanghmhas duinn ſon ſaoghal ſo. An* Bretheamhnus generalta *à ſe as deaghnuighe dona huile bhreitheamhnuiſaibh ele, ní feidir à péil do dheanamh air .1. gairim vaidh chum aon bhreitheamhnuis ele. A ſe* Iſrionn *an tolc as deaghnuighe ag lucht na ndroch ghniomhartha ina mbiaid do ſhiòr gan dáil fhortachta. Fa dheiri, à ſi an* glóir Neamhdha *maith as deaghnuidhe do gheabhaid na deagh dhuoine noch na cailfid choithe.*

3.M. *Abair vait cred as anſmuaintethe dhuinn* uiſsi-

uissima consideratione dignũ occurrat, quoniam peccaturus non sum, vt sapiens à te allegatus dicit, si eorũ identidem recordabor.

D. Circà *Mortem* hæc quatuor puncta consideranda occurrunt. *Primum est*, quod mors certissima sit, nec vllus illam effugere queat. *Secundum*, quod hora mortis incerta sit, multique moriantur, tùm quando minimè expectarũt. *Tertium*, quod per mortem in mundo hoc terminentur, & abrumpantur omnia, & tùm demùm mundi vanitas cognoscatur. *Quartum*, quod tẽpore mortis, quilibet hominu super commisso malo, & bono omisso doleat. Quapropter magna stultitia est, hominẽ hoc facere, cuius eum pœniteat.

4.M. Quid de *Extremo judicio* dicis?

D. Circà *Extremum judicium* hæc puncta. *Primum est*, quod iudicium hoc instituendum sit de rebus grauissimis, videlicèt, de summo bono, & summo malo. *Secundum*, & quidem per supremum Iudicem, qui scit omnia, & cui nemo potest resistere. *Tertium*, quod in præsentiâ totius orbis, à quâ mortalium nemo se poterit subducere. *Quartum*, quod ne minima quidèm spes extremam illam sententiam, aut executionem diuinæ iustitiæ effugiendi sit affutura.

5.M. Quid de *Inferno* considerandum est?

D. Circà *Infernum* considerandum occurrit, quod latus sit, longus, altus, & profundus: Latus eo quod pœnas omnes etiam imaginabiles complectatur: Longus eo quod omnes sint æternæ pœnæ: Altus, quod sint acerbissima in summo gradu: Profundus, quod sint meræ pœnæ, nullo omninò consolationis genere permixtæ.

6. M. Quid circà *Cœlestem gloriam* quid considerandum est?

D. Circà *Cœlestem gloriam* similiter considerandum est, illam amplam ac latam esse, & quod omne bonum, quod imaginabile est, contineat: imò plus quàm nos imagina-

ar na 4. nithibh deanacha so, chum nach deanamaoispeaca, mar à deir an Teagannúighe, ma chuiniomaoid ortha?

D. *As feidir léat na 4. puinc so do smuaineamh ar an* Mbás. An 1. punc, *à smuaineamh go fhoil an* Bás *ró dhearabhtha, & nach foil ar ccumas do aon neach à sheachana.* An 2. punc, *nach feas cia hí vair an* Bháis, *& go fhagaid morún* Bás *an tan as lú shaoilid.* An 3. punc, *gur leis an* Mbás *chrioch nuighthar nithe an Tsaoghaoil so, & ann soin aitheanthar diomhaoineas an Domhain.* An 4. punc, *gur mor ghoilleas ar dhuine an vair an* Bháis *an tolc do rinne, & an mhaith do leig dhe gan deanamh. Ar an adbhar soin as leamh dhuinn nithe dho dheanamh, aga fhoil à fhios aguinn go mo haithreach linn iad fá dheirigh.* (ndeanach?

4.M. *Cred à deire reis an* Mbreitheamhnas

D. *As feidir leat na puinc so dho smoaineamh ar an* Mbreitheamhnus ndeanach. An 1. punc, *à smuaineamh gur ab ar nithibh mora, diobuithe tionscnothar an* Breitheamhnus *so* 1. *ar an ard mhaith, & ar an ard olc.* An 2. punc, *gur ab ard Bhreitheamh aga fhoil fios an vile nithe (& nach feidir cur an aghaidh) do dheana è.* An 3. punc, *gur do lathair an Domhain go hiomlan deantar è, & na bú feidir le aonneach è féin do tharang vaigh.* An 4. punc, *nach biaigh munighin na dochus ag aon neach teithe on Mbreith soin, na ò choimhliona an chirt* Neamhdha.

5.M. *Cred as ionsmuaintidhthe ar* Ifrionn?

D. *A mheas go fhoil* Ifrionn *leathan, fada, ard, domhain: à ta se leathan, do bhrigh go ccoimsión, & go fhoil ann an vile short peine as feidir do smuaineadh: à ta se fada do bhrigh go fholid na pianta soin gan chrith gan fhoircheann: à ta se ard, do bhrigh go fholid cruadhalach son ard cheim: à ta se domhain, do bhrigh gur fior phianta iad gan aon mheasga soláis triotha.* (Naomhdha

6.M. *Cred as smoaintithe dhuinn an* Ngloire

D. *Amheas mar an ceanna an* Ghloire Neamhdha, *go fhoil si fairsing, leathan, do bhrigh go fhoil an vile ní maith as feidir do smuaineamh inte, fós*

tione

tione noſtrâ, aut deſiderio aſſequi poſsimus. Longa, quia omnia illa bona æterna ſunt. Alta, quoniam bona omnia altiſsima iuxtà ac nobiliſsima ſunt. Profunda, quia vera, puraque ſunt bona, nullius mali commixtione violata. Vbi inſuper & hoc aduertendum eſt, bona huius mundi nullam ex quatuor his conditionibus habere, quandoquidem breuia, exigua, ſemperque doloribus anguſtijſq; ſunt temperata. Vti è contrario & mala mundi huius pauca, breuia & exigua ſunt, ſemperque aliquali conſolatione perfuſa. Vndè reuera concludere poteris, omnes illos cerebrum ſuum, iudiciumque perdidiſſe, qui præ amore vitæ huius, præ timore tribulationum præſentium, aut futura bona deperdunt, aut in futura mala labuntur: à quibus Deus nos liberet. Amen.

FINIS. *Laus Deo.*

ní ſa mhó na as feidir liñe do mheas na do mheañú. Fada, do bhrigh gur ſirrúighe na mhaitheas ſoin. A ta ſi ard, do bhrigh go fhoilid roard, amhail ceanna ataid ro vaiſle. A ta ſi dōhain, do bhrigh gur maitheas glāiad, gā meaſga vilc na vruchoide eatortha. As meaſta dhuit fós, nach foill aon choingheall dona cōgheallaibh reambraite ſoin ag maitheas an tſaoghail ſo, do bhrigh gur gearr, beg, diombú an iad, & go mbid iar na ccomeaſgadh do bhuareag, do chātlabh, & do dhoculuibh ele. Amhail ar an modh ccōtrardha, vilc an Tſaoghail ſo, gur beg, gearr, diombuan iad, meaſguithe le ſolás eigin. Ionnus gur feidir leat aradh, go dearabth à go fhoilid ar mire, & gur chailleaſdar à ciall, an droung chailleas an mhaith ſhiorruighe à ta fá na ccombair, ar ghradh bheg mhaitheaſa an tſaoghail ſo, no thuiteas ſon inneachan ſhiorruidhe, tre eagla bheigh thriobuloidi aithghear an tſaoghail ſo noch à ta ſochriochnuighthe, & na pianta thuilleas do chriochnuighthe: go ſaora Diá vatha ſinn. Amen.

CRITH. Moladh do Dhiá.

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An I. Caib. Ar na peacuibh, & ar na dubhailchi, an 153. t.
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An III. Caib. Ar na peaca gniomhach .i. marabh & solaitheach, an 158. t.
An IV. Caib. Ar na 7. cinnpheacuibh, an 159. t.
An V. Caib. Ar na peacuibh an aghaidh an Spioraid Naoimh, an 165. t.
An VI. Caib. Ar na peacui emheas à Fhlaitheamhnas ar dhioltas, an 166. t.
An VII. Caib. Ar eascairdi an anama, an 166. t.
An VIII. Caib. Ar na 4. deaghnui, an 167. t.

MODVS

Modus perutilis legendi linguam Hibernicam.

1. SCias, quod litteræ apud Hibernos eædem ſunt ac apud Latinos, præter *k.* & *q.* quarum locum ſupplet, *c.* caret etiam *x. y. z.*

2. Omnes litteræ pronunciantur clarè, vt ſonant, exceptis quæ inferius notantur: quæ litteræ diuidũtur in vocales & conſonantes.

3. Vocales idem ſunt quod apud Latinos, vt, *a. e. i. o. u.* ex quibus aliæ ſunt craſſæ, vt, *a. o. u.* aliæ tenues, vt *e. i.* ex dictis vocalibus exſurgunt diphthongi & tripthongi.

4. Diphthongi ſunt duodecim ex quibus ſex ſequentes ſemper producuntur, vt

ae, Æneas. ao, eo, Eolus. eu, Euchariſtia.
ja, Ianua. ju, Iunius.

Sequentes diphthongi aliquando producuntur aliquando corripiuntur, vt

ai, oi, va, vates. vi, vita. ea, earum.
ei, eius.

5. Tripthongi ſunt quinque, & ſemper producuntur, vt

aoi. eoi. vai. iau. iui.

6. Scias, iſtæ omnes tàm diphthongi quàm tripthongi, quod faciunt vnum integrum ſonum, id eſt, vna vocalis non habet ſuum proprium ſonum, & alia ſuum, ſed vtraque ſimul faciunt vnum & indiuiſum ſonum ſemper & vbique, vt in hâc dictione Latinâ, *Cœlum, aurum*, &c. nam non dicitur *Co-elum a-urum*, ſed vtraque vocalis ſimul faciunt vnum & indiuiſum ſonum.

7. Quando duæ conſonantes aut plures ſine vocali interpoſita occurrunt in principio dictionis, prima ſola habet vim; vt patet in his: *leis an Bpaidir, ar an mbaidi.*

8. Iſta figura *h.* quamuis non ſit littera tamen habet magnam vim & poteſtatem ſuper reliquas conſonantes: in toto enim alphabeto, nulla eſt conſonans quàm non liquefacit vel priuat valorem, aut aliquo

Modh ró vras na teanghan Ghaoilaige do leàgh.

1. IOnann *litreacha dona Herenachuibh, & dona Lainneoribh, leith à muith do* k. & q. *aga ndèin* c. *à nionad: fós ní bhion aca* x. y. *na* z.

2. *Ní folair à brigh féin go hiomlán do thabhairt da gach litir, leith à muith don eiſgeacht do dheanam an ſo ſìos: rintear fós na litreacha ſo na ngothuibh, & na cconnſuinibh.*

3. *As ionann gothí na lainne & iád.* i. a. e. i. o. u. *ata cuid aco tróm.* i. a. o. u. *& cuid ele eadrom adhon* e. i. *is as na gothí ſo fhaſaid na dafhouruigh & na trifhouruigh.*

4. *A taid à* 12. *do dhafhourochuibh ann, à* 6. *aco do ſhiór leathan: mar as leir ann ſo*

ae, Laé, ao, Cáol, eo, Céol, eu, Seúr,
ia, Fiál, Sliábh, iu, Fiú, Triár.

Na 6. *dhafhouruigh ele ſo, bíd ar varibh leathan, & ar varibh Cáol mar as léar ann ſo*

ai, cáil, ſail. oi, cóir, coir. ua, crúa, cual.
ui, Súil, Fuil. ea, Feách, fear. ei, céir, geir.

5. *Na trifhouruig bíd fada do ſhior, mar as leir an ſo*

aói, caóin, eoi, feóil, uai, búaidh, iai,
hiáigh, iui, ſtiúr.

6. *Tuig gur ab aon ghuth amháin gan roiñ bhiós ag na dafhouruigh, & ag na trifhouruigh, & nach guth fá leith bhiós ag gach guthí dha mbionn ionta ór ní rointear an foúr no chotuibh, mar ata* Caól, *& ní* Ca-ol, Caóin *& ní* Ca-oin, *&c. ór do níd aon fhoúr amhain iomlán gan briſi gotha, mar ata:* feóil, fiál, crúaí, ſtiúir, &c.

7. *An trath theanguid dha chonnſain, no ní ſombo à ttús fhocail ganguthigh do theacht atartha, as ag an cced chonnſain bhiós brigh:* leis anBpaidir, ar an mbaidi, &c.

8. *An fhighir ſo* h. *bioth nach litir í, amh, as mór à brigh & à combachta ar na connſanuibh ele, ór nil ſon aibidil vile aon chonnſain nach ſemhghean, no nach malartúigheann, no nach bainean à brigh ar mødh eigin Dí; ór ſemhigheann na choñſain gharabh, eadromain an tróm, & cruaidhean*

modo

modo mutat; nàm aſperas lenit, graues mollit, & lenas aſperat: tribus tantùm exceptis, vt *l, n, r,* illa ſempèr ad hunc effectũ poſtponitur conſonanti, vt *modh, bocht,* &c.

9. Quando poſtponitur *ſ, t,* adimit ipſis propriam vim, & dat ſuam, vt *ſhlanuigh, thanigh,* &c.

10. Quando *h* poſtponitur his tribus conſonantibus *b, f, m,* dat eis vim *u,* conſonãtis. Aduerte etiam quod *mh,* grauiorem ſonum habet quàm *bh,* & *fh,* etiam *fh,* aliquando nullã vim habet, ſic pronunciabitur dictæ litterę vt in hàc dictione latinâ, *fœlix,* eo modo dictæ litteræ in Hibernicâ, vt *diobh, à ſhoil, clamh,* &c.

11. Quando ponitur *h,* pòſt *c, p.* idem ſonat ac in latinis, vt *charitas, Philoſophia,* &c.

12. Quando *h,* ponitur pòſt *g,* eam lenit, & quaſi adaperit, vt *do bhrigh, cruaigh,* &c.

13. Quando ponitur *h,* pòſt *d,* dat ei valorem *g,* vt *dhiobh, giobh,* &c.

14 Nunquàm ponitur pòſt *l, n, r,* nequè pòſt duplicem conſonantem.

15. Duplex *tt,* idem ſonat ac vnum *d,* ſolum, vt *ar Ttighearna, dighearna.*

16. Duplex *cc,* idem ſonat ac vnum g, ſolum, vt *ccorp, gorp.*

17. Quando ponitur *gh,* vel *dh,* in medio vel in fine dictionis vix vllam vim habent, vt *eoluigh, crabhadh,* ac ſic dices, *eolúi, crabha.*

18. Vbi reperies litterã *v,* in principio dictionis, pronunciabis per ſe non adiungendo ſequenti vocali, vt *vile, vaidh,* ac ſi eſſet ſcripta *v-ile, v-aidh.*

19. Hoc ſignum, *&,* idem ſignificat in Hibernicâ, ac ſi dices *agus.* Item .1. inter duo puncta ſignificat *adhon.*

FINIS.

an bog: leith à muith dhona tri chonſain ſo l, n, r, *nach foil cur aici ortha, amh chuigi ſo as à niáigh na connſoin churthar í do ſhiór, mar as léir an ſo,* modh, bocht, *&c.*

9. *An trath thig ſi à niáigh* ſ, t, *bainigh dhiobh à mbrigh & do bheir à bhrigh féin dhaibh, mar ſo,* ſhlanuigh, thanuigh, *&c.*

10. *An trath churthar* h, *à ndiaigh na ttri connſoin ſo* b, f, m, *do bheir dhaibh bhrigh* u, *chonnſain. Tuig gur truime an guith bhiós ag* mh, *na ag* bh, *&* fh, *& ar voribh ni bhionn brigh ar bhith ag* fh, *as mar ſo do bheir an cannún ghadilaigi dona litreacha remhraite,* dhiobh, à fhoil, clamh.

11. *An tan tig* h, *à ndiáig* c, p, *à ſe brigh na lainne bhios aco, mar ata: ar* chaliacht, Phadruig.

12. *An tan churthar* h, *tar eis* g, *do bheir brigh fhoſcuilte eadróm dhi .1.* do bhrigh, cruaigh.

13. *An tan churthar* h, *tar eis* d, *do bheir dhi brigh* g, .1. dhiobh, giobh.

14. *Ni curthar í choithe tar eis* l, n, r, *na tar eis dha chonnſain.*

15. *As ionnan brigh do dha* tt, *& do* d, *na heaonracan .1.* ar Ttighearna. *ar* dighearna.

16. *As ionnan brigh do* cc, *&* g, *mar à ta,* ccorp, gorp.

17. *An trath churthar,* gh, *no* dh, *ar lár no à ndeire focuil ni mór go mbion aon bhrigh aco mar à ta,* Tighearna, eoluigh, crabhadh. Tiarna, eolúi, crabha, &c.

18. *An trath bhios* v, *à ttoſach focuil ní chuirthir í lis an nguthi bhios na diaigh ach le féin go haonracanach, mar à ta,* vaidh, vile, *mar dertha,* v-aidh, v-ile.

19. *An comhartha ſo,* &, *as* agus *chialluigh ſé ſon ngaoilaigh: Fós an comhartha ele ſo .1. cialluig ſe* adhon.

CRITH.

APPROBATIONES.

COmmiſsione Reuerendiſsimi admodum D.D.Henrici Calænij Sacræ Theologiæ Lector, nec non Canonicus Metropol. Mechlin. Eccleſiæ & librorum Cenſor; ac iuſſu Reuerendiſsimi Patris, Fratris, Thomæ Lycæi Prioris Dominicanorum Hibernorum Louanij, vidi & perlegi Cathechiſmum Latino-Hibernum compoſitum per Reuerendum D. *Theobaldum Stapletonium* Sacerdotem Hiber-, & ex grauibus Authoribus collectum, in quo nihil reperi Fidei aut bonis mocontrarium, ſed potius ob concordantiam Hibernico idiomatis cum Latino, ffertur & prodit in publicum, ſtili facilitatem, & rerum quas continet & perat neceſsitatem & vbertatem, quâ propter per dignum iudico opus, quod in & commodum Catholicorum Hibernorum imprimatur. Datum Louanij, ollegio Fratrum Dominicanorum Hibernorum, die 23. Febr. 1638.

Fr. Raymundus Suine, *Ordinis Prædicatorum, Prædicator Generalis, & Capellanus major legionis Hibernorum Catholicæ Majeſtatis in Belgio.*

COmmiſsione & iuſſu ſupradicto, ſedulo perlegi Catechiſmum Latino-Hibernicum, compoſitum per R.D. Theobaldum Stapletonium, *Sacerdotem Hibernum, & ex grauioribus collectum Auctoribus, in quo nihil Catholicis dogmatibus diſſonum, vel morum integritate repugnans, offendi, quin iam viſum eſt opus locupletiſsimum rerum neceſſarium ad Fidei myſteria apendum explicatione facili; methodo ſimplicioribus gratiſsima, & (quod neuam ſpernendum eſt) ſtilo Hibernico vulgari facili, & Hibernis ſimplicioribus ruio; eoq; cum Latino benè coherente refertum, & adornatum eſſe. Quare vt publicum prodeat in commune Catholicorum Hibernorum bonum, dignum xiſtimo typis mandare. Datum Louanij, die 23. Feb. 1638. in Coll. Præd. Hib.*

Fr. Paticius Carny Lector dicti Collegij.

CENSVRA.

CAtechiſmus iſte Latino-Hibernicum pro inſtructione Catholicorum Hibernorum imprimi poteſt. Bruxellis 26. Febr. 1638.

Henricus Calænus S. Theol. Lect. Canon. Metropol. Eccleſiæ Mechlin. Librorum Cenſor.

IHS